Photo, E. G. Hoff.

"The Altars of the Autumn Lift Their Beauty Everywhere"

International Journal of Religious Education

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Hugh S. Magill, *General Secretary*

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EDITORIAL

The Journal This Month

WITH this number the *International Journal* begins the tenth year of its service. The first number of the *Journal* was issued in October, 1924.

In the July number special announcements were made regarding the plans of the Board of Editors for the *Journal* during the coming year. With this issue the first step is taken in putting those plans into effect.

A special place is given this month to the matter of planning the year's program. The article by Dr. Brabham deals particularly with that matter. It is an acute and vital problem in the work of most church leaders, and is of particular concern to pastors, directors, superintendents, and others who are responsible for the program as a whole.

A number of other special articles will repay a careful study in connection with this same matter. We would call attention particularly to those on: "A Certain Church Re-Thinks Its Program," "The Pastor as Counselor for the Church School," "Reaching Youth with Symbolism," and "Observing Rally Day."

The article dealing with the way in which a certain church studied its program will be continued in several future issues. The experience of this church as it develops will be of real interest to all the readers of the *Journal.*

What Do Parents Think of the Sunday School?

ONE of the most impressive things about the modern Sunday school is the devotion and earnestness with which parents constantly plan for their children to attend. This is one of the features for which every leader in religious education is of course grateful. In fact, it has often been said that the matter of parental interest has in some cases been overdone because children have been sent to Sunday school whether they wanted to attend or not, and in some cases even against their own will because of parental persuasion, insistence, or influence. Whatever the significance of this fact may be, it remains clear that great numbers of modern parents believe that there is a unique value in their children attending the church school.

A very thoughtful parent of the Church-in-the-Gardens, Forest Hills, New York, recently presented a paper to the parents and teachers of the church school dealing with "What One Parent Thinks about the Sunday School." In this discussion a number of reasons were given for sending children to Sunday school. One was the fact that the mother and father went to Sunday school when they were young. Another reason was the fact that these parents want their children to become familiar with the language and thoughts of the Bible. They believe that this is an important part of the life of a reasonably educated person.

They want their children to have some knowledge of the history of the church and the growth of Christianity as a movement in history. These parents want their children to learn what other people have thought about God, recognizing that the answer to the question "What is God?" must be worked out by each person for himself. They are interested in the ideals of service that the church school provides, thinking particularly of the weekly collection, Christmas and Easter gifts, service activities, and so on. These parents are interested in their children being associated with the sort of people who work in the Sunday school.

It is recognized that the home must take a part in teaching all of these things to children, but it is also believed that there is a great value in children coming in contact with these things along with their friends and companions. This parent adds: "I am glad that there is still opportunity for my children to be trained in appreciation of some of the eternal verities, to share with others in the consideration and worship of something bigger and finer than themselves, and to be helped in the fostering of that spirituality which will bring about, I hope, an inward serenity that will stand unshaken in the face of life."

It would be well for any leader in the church school who reads these words to think over the program of his own school and see how far it goes in answering such normal demands of thoughtful Christian parents as these.

What College Students Think about Sunday School

AN interesting and significant study has recently been made by Mr. Donald Raymore, of the Milwaukee State Teachers' College. He asked for certain information from 544 members of freshmen classes in three different educational institutions regarding what they think about the Sunday school. The students did not sign their names to the statements, although in most cases the giving of the information was a part of the regular class work.

It is interesting to note that more than 81% of these boys and girls have at some time attended Sunday school, and that more than 27% still attend. Over 71% usually attend church, and 40% usually attend meetings of the church young people's organization.

It is interesting to note that in reply to the question, "Why do you go to Sunday school?" 159 out of the total said that it was because of parental influence; 98 said they wanted to learn about the Bible and other religious materials; while 38 said they went because of parental influence and later enjoyed the experience. A small number went because of habit or custom, to be confirmed, to enjoy informal discussion, because it was a duty, because it helped in family life, in order to pass the time, et cetera.

Of those who did not go to Sunday school, the majority gave as their reason the fact that they already had had religious education in their parochial schools; some said that they could find religion outside the church; and others that their parents were not church-goers.

Among the good effects observed in attending Sunday school, 171 mentioned religious matters, such as, an understanding of the Bible and of religion; 29 mentioned the church-going habit; and others referred to a greater belief in God, a spiritual up-lift, showing Jesus as an example, et cetera. One hundred and eighty-five mentioned its effect upon moral character and 100 referred to the social opportunities in regard to making friends, welfare work, and so on. A considerable number dealt with the particular matters of daily conduct.

In regard to the bad effects, 72 referred to the narrow and denominational plan, while others mentioned shortness of time, the lack of sincerity, lack of variety, the over-emphasis upon social activities instead of religious, and other matters. Thirty of these boys and girls mentioned poor training of the teachers, while others referred to poor discipline, the lack of practical training, and the fact that the program was not interesting.

Those who no longer attend Sunday School gave reasons covering such matters as: no class for one's own age, already having been confirmed, no need for Sunday school, and so on.

In regard to ways in which the Sunday school could be improved, the choosing of trained teachers was far ahead in the list which also included the need of more discussions, more cooperation between parents and teachers, and other matters.

Such a study as this gives results that are stimulating and helpful, even though they are sometimes disturbing to leaders in religious education.

I Believe in Life

An Article from the Creed of a Christian Educator

I believe in Life.

Beneath the pangs and changes of the physical universe; in the ceaseless throb of matter; coming to its goal in the flower; embodied in the movements of beasts—I can see it—Life.

I see it in the migrations and achievements of men, in the symmetry of the athlete, in the skill of the artist, in the tortured body of the explorer.

When the martyr dies in the flame, when the prophet flings his life upon the altar of his dream, when a child bursts the swaddling clothes of the out-grown past—then Life is there.

In its certainty, and its variety; in its unchangeableness, and its surprises; in its slow march, and its leaps; in its persistent movement to its goal, and its willingness to wait until its hour comes—in these Life intrigues and allures me.

In its sublime expression in the personality of man I believe in Life. Its alluring beauty in childhood; its strenuous unsettlements in youth; its continuous changes in maturity—these are Life.

Life—from the hand of the creative and living God—this is an object of faith, a stimulus to wonder, and a challenge to my complacence as a teacher of religion.

I believe in Life.

A Fellowship of Christian Workers

AT ITS last meeting the International Council of Religious Education authorized experimentation with a plan for A Fellowship of Christian Workers. *Journal* readers will be interested in it because of its possibilities for the significant advancement of the work of the church. Many of them, no doubt, will wish to share in the experimentation.

The Purpose of the Fellowship

The purpose of A Fellowship of Christian Workers is (1) to bind together in the fellowship of a common task those church workers in the United States who sincerely desire to serve and to grow for service; (2) to make it possible for each member to obtain additional help for his own leadership service and improvement; and (3) to present a united front to the forces of indifference and opposition that prevent the church from advancing as it should.

Who May Join?

Any person who will fulfil the membership requirements may become a member of the Fellowship. This includes all general church officers; teachers, officers, and assistants in the church school; officers in young people's societies; leaders of church clubs; officers of councils of religious education; officers of district organizations of denominations; and all others who are serving directly in the work of the church or related agencies.

What Are the Membership Requirements?

In order to become a member of the Fellowship, a person must meet two requirements: *first*, he must agree to accept responsibility for service in a church or related agency for at least the ensuing year; *second*, he must agree to work out for himself a year's plan for his own growth for his service, and to do his best to carry it out during the ensuing year.

The members receive help in carrying out these two steps.

What Help Do the Members Receive?

It is evident that Fellowship members, in most cases at least, will need help in fulfilling the membership requirements, especially the second. Even in the case of the first, there are many persons who would be willing to serve in the cause of the church, but who do not know of any need for their own particular interests and abilities.

Each applicant for membership in the Fellowship receives two types of materials, the Fellowship Book and a series of special letters.

The *Fellowship Book* is sent upon receipt of the application for membership together with the service fee. In it the applicant will find, among other things, information regarding some of the unfinished tasks of the Kingdom and fields in which the church needs workers; specific guidance in discovering and analyzing one's own needs for growth; a list of available means by which a member may carry on further training; devotional suggestions centering in the responsibilities of church workers and a service for the reception of members into the Fellowship; a classified list of recommended books dealing with various phases of church work; and blank pages at various places throughout the book for use by the member in recording his plans

(Continued on page 16)

Aims of Spiritual Living

I. Consciousness of Pardon

By George Dahl

THIS is, admittedly, a day of spiritual as well as of economic depression. More insistent than ever, then, is the call to take time to seek anew that equipment for living which comes to us either in the "solemn assembly," or in the soul's vigil alone with its Lord. We know well that the demands of social living and the time of communion with the Divine can never be entirely separated and must always influence each other. Nevertheless, as Christians and as those who seek to be leaders of others, we can and must seek daily such a "strategic retreat" so as to quit ourselves like men in the hurly-burly of life. Such an experience is, in the broadest sense, worship.

In order, however, to find this renewal, it is necessary that we set before ourselves definite aims to achieve. Otherwise our worship may degenerate into vain and purposeless longing for nothing in particular. Among the objectives that may be cited, let us briefly consider four. We would seek: (1) Pardon, (2) a Presence, (3) Peace, and (4) Power.

* * * * * * * * *

Consciousness of the divine pardon is not only fundamental to all other objectives, but also clears the way for their attainment. In seeking to win this sense of pardon we imply, in the first place, the need for full and free confession. Mankind is naturally loath to admit error and guilt. Nor can we regard as a fault the attitude which shuns anything resembling cringing servility even before one's Maker. What modern jargon dubs an "inferiority complex" is by no means a prime Christian grace. One can easily overdo this matter of confession. Nevertheless, it is well for us to remember that the psychiatrists have newly reënforced the Christian teaching of the absolute necessity of purging the spirit by frank acknowledgement of misdoing. Modern science is thus just discovering what religion has always known.

The movement known as the Oxford Groups (or, more popularly, "Buchmanism") has made a great point of stressing the importance of public confession of sin. Despite their rather outlandish use of such technical terms as "washout," et cetera, and their alleged emotional excesses, these groups have notably influenced for good some of the most earnest and intelligent students of Britain, South Africa, and other lands. Evidently the "sharing" of experiences of defeat as well as of triumph answers to a fundamental need of the human spirit: *viz.*, the winning through confession of assurance of forgiveness. Similarly, the Barthian emphasis upon the sinfulness of man as contrasted with the infinite holiness of God has brought to masses of German students a new sense of spiritual reality.

Few, if any, of us can honestly share the "perfectionist's" assurance of having achieved sinlessness. More nearly do our wistful hearts answer to the experience of those who by the path of humble confession have found the way back to the Father's house.

Seeking the divine pardon implies, in the second place, God's power and willingness to forgive. "If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). For a while our scientists had well-nigh persuaded us that the universe was quite implacable in nature, forgetting nothing and forgiving nothing. But of late science, too, has been tending toward the faith of a Hosea and a Jesus that not only stern justice, but kindness and benevolence reside in the universe, that healing and restorative processes abound. It is, therefore, with renewed assurance that we approach a Christlike God, as far removed as possible from the savage austerity of Mohammed's deity or the blind force of a blinder materialism. With millions living and dead we share the faith in his ability and desire to pardon. The inevitable result is a new sense of freedom.

Finally, the corollary of the divine forgiveness is the obligation laid upon us in turn to forgive others. "As we forgive our debtors"—thus have we learned to pray in the school of Christ. It is a hard condition. Somehow, others' faults seem always less forgivable than our own. But how essential it obviously is that we mortals learn to pardon one another with a divine charity. Life gets pretty hectic nowadays. Nerves are frayed. Too often hasty words are spoken which are very hard to forget and forgive. Nevertheless, if existence is to become even endurable we must overlook much. It will not do to meet wrong with hate and rancor. Rather must we use the more powerful weapon of indomitable and courageous goodwill. Jesus even went so far as to urge us to become reconciled to the brother who has *aught against us* before we offer our worship (Matthew 5:23f.). Only by thus going the "second mile" along the road of pardon and mutual understanding can we attain to the cleansing from hatred and illwill which is like that of a dusty landscape washed in refreshing rain.

The first objective of worship, then, is to secure the sense of divine pardon. This can be attained only along the way of confession. But our very confession implies God's power and eagerness to forgive. Having received pardon, we ought freely to grant pardon to others. Is there not here a hint of one way to help lift the spiritual depression which enshrouds the world like a miasmic fog? The penitent Psalmist prayed: "Restore unto me the joy of thy salvation" (Psalm 51:12). Who knows? Perhaps on the path of pardon received and given we shall find joy and true spiritual prosperity—just around the corner!

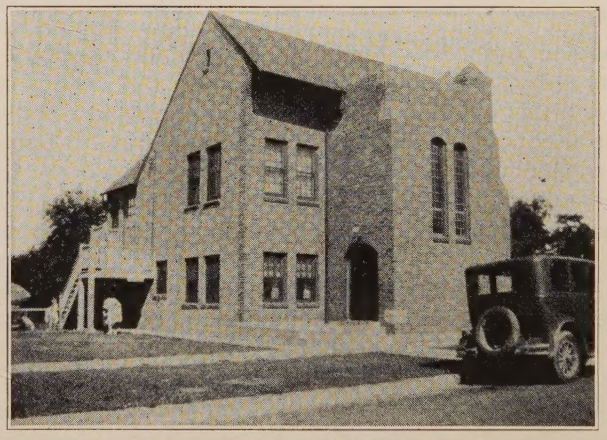
This article is the first in a series of four on the aims of spiritual living. Dr George Dahl, the author, is Professor of Old Testament in the Divinity School of Yale University. The article next month will deal with the theme, seeking a Presence.

The Pastor as a Counselor for the Church School

How One Pastor Discovered, and Solved, Some Problems

By C. Wesley Israel*

WHAT pastoral supervision can be given to the church school with a view to a better integration of its work with the total program of the church? This question naturally throws us back to the basic consideration of the purpose and function of the church. The early Christian fellowship was a group of sincere folks banded (yea, "welded") together by ties of love in the service of a great cause revealed to them most clearly and appealingly through Jesus Christ. Fundamentally, this should still be the nature of the Christian Church. It is the function of every organization of the modern church to contribute in some measure to the strengthening of these ties, thus enabling people today to live better individually and corporately. The pastor must be the "supervisor," or better "counselor," in the average church where no director of religious education is employed. By virtue of his position, he sees the work of the church as a whole, and should give administrative attention to the programs of the various organizations in order that each may make its peculiar contribution to this main purpose. Since the church school offers such a large opportunity for the nurture and development of the Christian life, the wise pastor will not let other administrative duties crowd out this very important function. Let us now consider just three aspects of pastoral supervision. In the interest of being practical, I shall write about our own local situation.



West Ridge Community Church
This is the first unit of a three-unit plan. The Community House, just to the south, is not shown in this picture.

Leadership

The key to the satisfactory solution of every problem, in the final analysis, rests in leadership. Our church is a small one in a large and growing community. We have an average attendance of approximately two hundred twenty-five and are exceedingly handicapped by the limitations of our building, but we have been unusually blessed with splendid lay leaders. Upon coming to this church as pastor six years ago, I was most favorably impressed with the type of leadership in charge. In the church school there were some of the finest teachers to be found anywhere, including the largest of the city's churches. This church school has also been exceedingly fortunate in regard to its general superintendents. All have done excellent work. Furthermore, when the superintendency does not change from year to year, this gives stability to the work—our present superintendent is now in his fourth year. This major problem of leadership solved, the pastor's administrative responsibilities are reduced to the minimum. I begin with the admission that this pastor is deserving of very little credit along the line of supervision. But together in board meetings we have faced problems, and the pastor, as one of the group, has tried to make his contribution to the general discussion. There is constantly the problem of the teaching staff. Where are we to find the right sort of teachers—those having a vital religious experience and the proper educational qualifications? Here is one place where the pastor can be of great value. He should naturally know the people of the parish more intimately than any one else after his first few years of service there. He must ever be on the alert to discover available teachers who meet the qualifications. When a vacancy occurs in the teaching staff, he is therefore prepared to suggest the best available person for the post. There is still a hang-over in church work that any willing person can be fitted into a teaching job. Sometimes this happens in filling positions in the church school to the great detriment of its educational program. The only way to avoid such disaster is for departmental superintendents to bring all vacancies to the attention of the pastor, as well as the superintendent, and in board meeting to discuss the persons who are best qualified to fill such positions.

But some one protests, "How can you be so particular? We are always short of teachers and do not know where to find them," they add. Let us admit that this is often the case, and such is not entirely foreign to my own experience. Both as a lay superintendent and as a pastor, I have known what it is to be forced to put teachers in charge of classes who were not well qualified for the office. Sometimes we must content ourselves with the best available and work for a gradual improvement. How our church school now has a "waiting list" of teachers I can not fully explain, unless it is due to the superintendents and an enthusiastic and well-qualified teaching staff who have impressed the minds of our people with the importance of this work. Furthermore, a sanely conducted "Decision Day" during the past Lenten season revealed an additional number of our young people who are desirous of teaching in the church school. The present teachers had carefully prepared "quiet talks" for their classes, emphasizing the importance of making a decision for the Christian life and concerning the privileges

*Pastor, West Ridge Community Church, Chicago, Illinois.

of service in the church. The pastor has spoken to these young people personally, all of whom are promising candidates for such office, but because of age and lack of training will need special preparation for the task. They have agreed to enter a Teacher Training Class to prepare by study for teaching. It will most likely fall to the lot of the pastor to lead this group. If so, it will be considered by him an opportunity, and not an added burden. Because of limitations of space, I must not add more to this one very important phase of the church school's work and how the pastor may make a real contribution. Suffice it to say that the main objective of the school and church cannot be achieved unless the leadership is of the highest type and in complete agreement with this objective.

Curriculum

Here again the writer's work of supervision has been made easy for him. The church school had been using the Graded Lessons before he was called to the charge. But using the Graded Lessons does not always mean that all is well with the curriculum of the school. In fact, a number of our teachers did not favor the Graded courses. We discussed the matter pro and con at board meetings. Some teachers were permitted to use other lesson material for experimental purposes. I was interested in the experience of one teacher of young people who did try another type of lesson material, and then went back to the Graded studies with satisfaction to himself and class. The latter better met the needs of the class, it was discovered.

Where does the pastor fit into the picture with regard to the curriculum? Sometimes teachers have questions about lesson materials, which the pastor, in private interview, can throw light upon. Several such conversations with different teachers have given a little better outlook concerning the Graded series. Some others have wanted to perfect their method of teaching. In such cases, it has been the privilege of the pastor to recommend certain books, loaning a number for such purpose from his own library, and after reading to discuss some of the subjects with the teacher. In another instance, the writer was embarrassed by being asked to observe the teaching method, and then on the following Sunday to instruct the class himself (showing how the Graded lessons might best be used) while the regular teacher looked on. He made his humble confession of personal limitations in teaching obstreperous junior boys, but did the job to the best of his ability, and perhaps some good was derived by the teacher therefrom. I might multiply these examples by running on at great length, but this is merely an illustration of how a pastor, after being rather intimate with his teachers over a period of years, may be helpful in improving the teaching work of the school. The superintendent surely does not have the time to do all this, and where there is no director of religious education, who will do it if not the pastor?

There remains one further matter regarding the curriculum: that is, missionary education. We all remember the experience of William Carey who advocated the Gospel for the whole world, and volunteered his services abroad. He was admonished by a portly churchman with the terse remark: "Sit down, young man. You are a miserable enthusiast. When God wants to convert the world, he will do it without your help." Since these early beginnings of the foreign missionary enterprise, I venture to say that there has never been such indifference as now to the cause. We do not need the wisdom of Solomon to give an explanation for this lethargy, nor do we explain it by the "depression," for facts will show that this condition of failing support of foreign missions was in the days of so-called "prosperity." I have faced the indifference, and in some cases opposition, to the missionary movement in my own church; indeed, I have imagined it is worse here than elsewhere, but that may be a mistaken notion. At any rate, I know that something fundamental has to be done to turn the tide, and any one can see that correction of certain ideas about "missions" must start back in the earlier years. Therefore, we thought it tremendously important to have a Missionary Sunday each month, where, through the right kind of missionary education, a new enthusiasm for, and appreciation of, foreign missions might be established. Again, right leadership and lesson materials have done wonders in cultivating a love for other peoples and nations in the hearts and minds of the youth.

In one other way, we thought the missionary cause could be further advanced. Instead of just sending money across the waters, suppose we could awaken an interest in some particular individual. The children of the Sunday school were enthusiastic when they heard of the possibility of sending our money to support a boy in an African day school of our church. For several years this has been done, and imagine the joy that came to our boys and girls when a recent letter was read from this young man, stating that he has completed his training for the teaching ministry and is now to go into Christian work among his people. Needless to say, there are wrong conceptions concerning "missions," and well do we admit that many changes must yet be made in the program. The education of our youth along these lines through the church school is one of the most fruitful fields of labor and the one bright hope of revitalizing this great Christian enterprise in the future.

Membership and Service in the Church

Beyond question, it is the purpose of the church school to lead youth into membership and service of the church. Here is where the pastor must take peculiar responsibility. What can a minister do if he comes into a church where the children and young people are enthusiastic about their Sunday school, but their attitude toward the church is more antagonistic than wholesome? Obviously, it cannot all be done alone by "supervision" in the church school, but it will involve approaches from a number of angles. If I relate a concrete situation, speaking from personal knowledge and not dealing in generalities, this will be the most helpful, I believe. Here we go direct to the heart of our problem of properly relating the youth to the church as a whole. If youth's *attitude* toward the church is not what it should be, the pastor will seek in vain to lead them to the richer experience of worship which may come through the church service. In the church where I am privileged to serve, I sensed from the beginning of my pastorate an indifference on the part of the boys and girls and young people to the church service—indeed, it seemed an unnatural indifference in view of their better-than-average enthusiasm for the Sunday school. Why was this so? It is easy to explain—the Sunday school was a thriving, lively organization, under forceful leadership. But the church service was considered, rightly or wrongly, a rather dull sort of thing. The minister, my predecessor, was not to blame; he was working against tremendous odds. The whole physical set-up for this new church worked against his efforts

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Reaching Youth with Christian Symbols

By P. R. Hayward

IMPULSES, emotions, reason, acts of will—these are the strange, raw stuff of personality.

Personality gets built somehow as this raw material becomes arranged in order around some purpose that is the center of the soul.

And in that central purpose, if you can take it apart and look, you will see that some flaming symbol has played or still plays a controlling part.

People Like to Belong to Groups

We are social beings. We run in crowds. We congregate in gangs and assemblies. We find a deep satisfaction in belonging to some sort of group in which the other members are in some way like ourselves. The family, the farmers' association, the chamber of commerce, the masonic lodge, the church, the Sunday school class, the boys' club, the political party, the nation itself—these are but a few of the manifold ways in which we run together and find many of our deepest satisfactions in associating with each other.

Life is that way. God made us that way. We may overdo this phase of life and become helpless "joiners" of all the queer groups under the sun. We may get into the wrong group and have our ideals warped or undermined by its ideals. We may be social climbers and pine all our days to be taken into groups that shut us out. But the deep-seated something that prevents us from being solitary animals and makes us become social beings is part of the elemental equipment which we bring into this life "from God who is our home."

We all use symbols. They are a part of our daily existence. If we become their slaves, they obscure the real world. If we cast them off utterly, our lives become impoverished. Their place in a youth program is discussed in this article.

People Want Worth-while Groups

All groups do not attract all kinds of people, however. The Masons do not get us all, neither do the Methodists or the Boy Scouts or the Daughters of the American Revolution, even when we would be eligible to join the inner circle. Some groups appeal to us and others do not. We seek the group that seems to us significant, worthwhile, desirable. There are some things that make that group seem desirable to us, or there may be only one thing, but to us those things, or that one, are the important matters in the life of that group.

Church leaders of youth must take account of this natural desire of boys and girls in their teens to want to belong to a desirable group. "No, you can't come," said a church boy of twelve to his younger sister when starting off to the meeting of his church school group, "you are not old enough yet to be a Pioneer." He was. The group appealed to him. It had become desirable. He treasured his membership in it. Whatever can make a church group appealing in this way to growing boys and girls will give that church an easier entrance to their lives and a more lasting share in shaping their characters to its own Christian ends.

Symbols in the Life of the Group

A prominent leader in religious education some time ago made a quiet study of all the older girls whom he knew who had belonged to girls' movements that had a symbolic type of program. They had been Girl Scouts, Girl Reserves, Campfire Girls. He asked them particularly what had remained in their lives after they had been out of the program for several years. In every case, the girls admitted that they had forgotten much of what they had learned in the activities of the program, but that *the symbol* remained. The symbol was retained as the center of a life ideal and so influenced conduct. It remained as a common rallying point for both emotion and reason.

All effective groups make some use of symbols. The flag, the cross, the church spire, the soldier's uniform, the emblem of the fourfold life used in so many organized classes of boys and girls, the emblem of the young people's society, the trade mark of widely advertised goods, the engagement and the wedding ring, the bread and wine used in the Lord's Supper, the Scout uniform, the Trail Ranger *habité*—these all are symbols. Like any symbol, they can be over-done in use; they can become substitutes for reality; they can confuse the mind instead of clearing and focussing it. But they can also become the centers around which disciplined emotion and informed intelligence are linked up with strong will power in giving direction, purpose, and power to life.

Symbolic Elements in a Youth Program

Some suggestions must now be given briefly as to the use of this appeal of symbolism in a youth program in the church. There will not be space in which to treat these extensively and in detail.

1. Young people's work offers one of the most fruitful opportunities for the use of the symbolic appeal to life. Boys and girls in adolescence are imaginative, responsive, alert.

2. Symbolism can enter into such a program through a variety of channels, such as, a symbolic name for the class or other group; a self-developed or adopted motto or purpose for the group; a code of personal conduct developed or adopted; emblems expressing group ideals for the class or club room; statements of purpose or vows for the members' room; a pin or other emblem worn or kept by the member; dramatic presentations; worship services built around pictures, lantern slides, et cetera. These have been used by church groups.

3. Such symbols are useful when they are used only in one small group by itself and without any relation to one another. They have an immensely added power, however, when there are certain important elements in common running through the work and life of many separate groups. Boys and girls like to belong not only to mean-

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Planning the Year's Program

By M. W. Brabham*

"MAN your work and work your man," may be as trite as the rather well-worn saying "plan your work and work your plan," but it has the advantage of being somewhat fresher and perhaps more far-reaching in its implications. A combination of the two would seem to offer a better emphasis than either if taken alone.

Can the church school do good work through a period of twelve months or longer where the skill, ingenuity, interest, and versatility of the general superintendent, or other responsible officer, are counted on to care for each matter relating to the school as it arises? Is there an advantage in waiting until a need has to be faced in the immediate circumstances, rather than anticipated and prepared for in advance? Doubtless, there are some excellent leaders who would answer both of these questions affirmatively. There are those who have proceeded on this assumption for so long a time that it has become habitual; generally such a habit has been formed not so much through reasoning as through a complacent acceptance of custom. The more pressing question would seem to be that of doing more than merely "good work." Experience weighs heavily in favor of planning well in advance.

This advanced planning does not carry with it the idea of a *completed* program subject to no further planning, but a *complete* program involving constant planning all through the year. There is a vital difference between a *planned* program and one that involves constant *planning*. What we have in mind here is that of setting up a scheme for building on the foundation of a plan. So in what follows we shall undertake to set forth how work may be outlined as a guide, without determining everything that is to be done in detail. Freshness of endeavor is contemplated throughout the year and no strait-jacket of completeness in advance is considered for a moment.

The following steps in a procedure for a twelve-months' period have been followed through several years, and constitute a part of a larger plan looking to not less than ten years of achievement. There are enough variations arising each year, not to say each month, to keep the best thought of the leaders alert, sensitive, and creative, but the general scope of endeavor remains largely the same. For instance, the item of training leaders remains constant, while the methods employed vary from year to year.

The Board of Christian Education for the local church is our responsible body with regard to all the work of the school. With us the term "school" includes not only the Sunday morning work, but all other sessions in which the membership engages: such as, young people's societies, weekday work, vacation schools, et cetera. This board is a small but representative and authoritative group with ten members. It includes the pastor, general superintendent, director of Christian education, chairman of the adult division council, chairmen of the young people's and children's division councils, president of the women's missionary auxiliary, and four other carefully chosen workers. Each month this board meets for a two-hour period, reviewing and planning the work of the school. Through its auxiliary groups, known as the Division Advisory Committees and Department Councils, this board functions as an executive and administrative body. The September meeting of the board is looked upon as the annual meeting for the review of the entire past year's work. This review involves all matters affecting the work of the school, in relation to its membership, in terms of achievement in attitudes, loyalties, interests, motives, knowledge, and appreciations. The records are likewise studied with reference to membership gains and losses, punctuality, regularity, and cooperation in the enterprises of the several age groups. The frequency of contacts of workers with homes, public schools, and other community interests, and the results obtained therefrom, are likewise considered. Reasons are sought for failures and for partial or complete successes.

With the review of the past year's work before it, the board works out a re-statement of its objectives for the ensuing year. These objectives are based on those contained in various training texts, literature issued by the denomination, and publications of the International Council of Religious Education. In addition to these, which may be termed ultimate objectives, there are others which actually constitute a program of procedure, that is of things we expect to do as a means for realizing these more inclusive objectives. These immediate aims are stated in terms of a general calendar of events, thus relating closely means and aims while keeping them separate (reference will be made to this calendar a bit later).

AFTER the work has been reviewed and our hopes, expectations, and aspirations determined for the coming year, the question arises as to the personnel, organization, and materials needed to put these into effect. Each department staff is considered person by person, necessary changes are noted involving dropping, shifting, or the addition of workers. The organization, courses of study, and methods of administration are analyzed with a view to making adjustments or changes. The purpose is to select and approach annually each individual considered for any position, regardless of how long they may have served in a given capacity. They are invited to serve for a given period, usually twelve months but never longer; this annual election has frequently avoided the difficulty of making changes among those who have felt hitherto that any change was a reflection on the worker. The invitation carries with it a clear statement of purpose and an explanation of what will be expected in a general way, always with the understanding that a worker is left free to develop his own ideas within the general limits of the purposes for which the school operates.

Before the new school year is due to begin, a calendar or general guide is outlined by the board; it is submitted to the entire incoming staff for discussion and possible amendment. It thus becomes the work of the entire leadership of the school, from the pastor to the humblest helper. The calendar includes those things which are to be undertaken in a broad sense, naturally not attempting

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to determine details. The point is that certain things are agreed upon as the goal of achievement in order that the school's objectives may be as fully realized as possible. Training plans, seasons of evangelism, missionary emphasis, special occasions, vacation schools, childhood and youth emphasis, workers' meetings, seasonal attention to supplies and literature, and other such matters are placed in the calendar. As an illustration, the various meetings of workers are provided for definitely, as follows: Each first Wednesday all department councils meet, having a supper period together at 5:30 and then subdividing at six o'clock and continuing until 7:30 when the mid-week service of prayer and fellowship is held. Each second Wednesday the three Division Advisory Committees meet in the same way. On each third Wednesday the local Board of Christian Education has its monthly meeting, receiving reports and recommendations from the other groups and transacting the business of the school. On the last Friday of each quarter the entire staff meets in the general workers' council, this being largely for fellowship, inspiration, and the building of a school spirit.

THE final question the board faces as it nears the beginning of the new school year is: "Now that we have reviewed our past year's work, determined our ultimate and immediate objectives, secured the needed workers, and determined the organization and materials required, what finances must be provided to carry on this work?" For our purposes we have found that an annual budget is helpful and perhaps essential. We divide the budget into nine general items, as follows: (1) literature and teaching material; (2) library; (3) supplies; (4) workers' meetings; (5) training work; (6) delegates to various camps, assemblies, conferences, and schools; (7) social gatherings; (8) vacation schools; (9) miscellaneous. On the basis of former years we have learned approximately how much will be required for each item; of course any expansion or contraction of a given item affects the estimate for the coming year. These estimates are studied and the askings for each department or class arrived at by the board and they are then submitted to the department councils for acceptance or modification. The budget is based on thirty-six Sundays, all fourth and fifth Sunday offerings being directed to such causes as missions and the support of the Children's Home for Orphans. The entire budget is worked out on the basis of how much will be required by the week, the month, and the quarter. Each group is left free to make offerings to special causes or purposes in which they have an interest. This plan has worked successfully for us and the school has never been without adequate funds to meet each obligation as it has matured. Once each quarter a complete report of amounts received and expended is made to the general workers' council. The budget does not in every instance cover the entire amount required for a given item. There is the item of training, camps, assemblies, and conferences, for instance. The three departments of the young people's division are encouraged to elect and send as many representatives to these as may be possible; the board provides for half of the necessary expense of each such representative, leaving the respective departments to provide the balance. The same holds true as to social and recreational activities beyond a certain point.

In a word, then, our plan for the year calls for certain definite things to be done at certain definite times, including: (1) review of the past year's work; (2) working out of objectives; (3) determining personnel, organization, and materials; (4) setting up a guide or general calendar; (5) providing for the financing of the work. That our plans vary during the year from some which we had in mind at the beginning, is not to the detriment of the plan, but merely indicates that we seek to meet needs as they arise without being caught unawares.

The Journal Serves the Open Country

MR. OSCAR LOW, of Minneapolis, has recently tried an experiment which he believes is worth while and which will be suggestive to other members of the *Journal* family.

During a leadership training school, a denominational field worker gave Mr. Low a vivid picture of the average rural church which she serves in North and South Dakota —inadequate equipment, untrained teachers, lack of finances, and worse than any of those factors, a general feeling of complacency. In discussing the situation, Mr. Low asked, "Would a gift of a year's subscription to the *International Journal of Religious Education* to some of the schools you have mentioned help to raise their standards, inspire them to greater efficiency, and give them a thirst for better things?" Her answer was an enthusiastic, "Yes, indeed." "But," said she, "there is no way in which it could be financed." Whereupon Mr. Low asked her for the names of ten key persons to whom she would like to have the *Journal* sent.

"The letters received in response to this gift have," says Mr. Low, "convinced me beyond doubt that we ought to do more of this practical sort of thing in the development of leadership training throughout the country."

The following are excerpts from some of the letters received from superintendents of Sunday schools to which the *Journal* was sent:

"I wish I could express the gratefulness I feel for this gift to our Sunday school. The worship programs enable us to have a much more satisfactory worship period, which is so essential to us since we do not have a regular church service. Our church holds services only three months of the year. The forward look through the various articles is a leaven, so to speak, to our cut and dried form of religious work in this and, I believe, other rural sections."

"I have read the current issues of the *International Journal of Religious Education* with much interest and I will pass them on to the other families in the neighborhood and hope that we may be able to make use of some of the suggestions."

"The *International Journal of Religious Education* is a great help to everyone and it gives the Christian worker an added inspiration to strive for greater things."

"The *International Journal of Religious Education* is a marvelous paper and I use it so much in the Sunday school work. At Easter time we used the complete service from this journal. We made thirty robes for the junior choir and had the candles just as directed by the writer. It was a great success. We had another one of the services at Christmas time. The *Journal* is also of great value to me on account of its worship programs. We do want to thank you for it."

If any other readers of the *Journal* wish to try an experiment like Mr. Low's, the editors will gladly furnish them names of worthy rural leaders secured from state council or denominational field workers.

A Certain Church Re-Thinks Its Program

By A MEMBER OF THE BOARD OF RELIGIOUS EDUCATION

"BUT I do not want my child to make paper boats on Sunday morning," Mrs. Duncan said in an irritated voice, "I want my child taught the Bible."

A group of parents were talking together informally following the church night supper of First Church. The conversation had centered on the church school program and it was evident that there was much dissatisfaction.

"Well, I know little children cannot understand all Bible stories, and I think it is all right to tell some nature and character stories on Sunday morning," ventured Mrs. White, "but I do want Bobby taught about God and how to pray. Why, he hasn't learned a single prayer since he started to church school!"

"If you think the departments for younger children need criticizing, you ought to observe the high school department," Mr. McCarthy contributed. "You could never guess what my boy is studying on Sunday morning! The lives of moving picture stars!"

"Not really!" came in horrified chorus.

"Yes, really," Mrs. Andrews confirmed.

"Well, I think that is simply outrageous," Mrs. Duncan announced. "Who is responsible for such ridiculous subjects being taught in the church school classes?"

"The boys and girls themselves chose the subjects," Mr. McCarthy explained. "They were asked to name their interests and to vote on what they would like to study."

One thoughtful-looking father had taken no part in the conversation up to this point. Mr. Potter was chairman of the official board of the church, and when he spoke everyone usually listened. "I must confess," he said, "that I have paid little attention to what the church is doing or not doing in spite of the fact that I have three children who attend. I have just taken it for granted that they were being taught what I was taught in Sunday school, only more effectively. That is why I contributed an additional sum to the building fund so that our church could have this fine plant for its work with children. Now, if what we have heard this evening is typical of what is going on, I am not sure that my investment was so wise as I had thought. But," he added honestly, "I do remember that I was invited to a parents' meeting some time ago to discuss the work of the church school and both Mrs. Potter and I were too busy to attend. Perhaps if I had gone I might have a better right to criticize."

"Of course that is true," admitted Mrs. White. "We have all been invited, I suppose, and we have all been too busy to attend. But I think we *have* to do something now or our children are going to grow up to be heathens!"

Mrs. Harris had been listening closely. "I am glad that you are *thinking* about the church school at last, even though you are criticizing it," she now said. "You see, I am chairman of the Board of Religious Education for this year and we do want you parents to have a real part in planning the program for the church school. Perhaps the feeling that some *wrong* plans are under way will be a blessing to us!"

Methodist Prints

THE BOARD CONSIDERED THE ENTIRE PROGRAM OF RELIGIOUS EDUCATION

"But the thing I can't understand," Mrs. Andrews inquired, "is why they let high school boys and girls *select* what they will study. Isn't there a regular course of study which they are supposed to follow? Why did anyone ever give them the idea that they could choose something else?"

"That is a fair question, Mrs. Andrews," Mrs. Harris answered, "and I think it deserves a thoughtful answer. I should like very much for you to have an opportunity to talk it over fully with the director of religious education. I . . . ."

"*That* is where the trouble lies," Mrs. Duncan interrupted. "That young director thinks that he can set the children in this church to studying anything he chooses. I am going to talk to Dr. Reeves about it. As pastor of this church, he will have to tell this director to stop all of this foolishness."

"But perhaps we really haven't studied the program very carefully," Mrs. White said. "I am sure that I haven't. Could we have a meeting—of course, that sounds almost funny to you, Mrs. Harris, after the way you have been trying to get us to come."

"I think Mrs. White is not the only parent who is ready to repent of carelessness, Mrs. Harris, and I assure you that if you call another meeting Mrs. Potter and I will be in the front seats!"

"Then the meeting is on!" Mrs. Harris announced. "Can we set the date for a week from tonight, following the church night supper?"

"And we will help you get the other parents here, Mrs. Harris," volunteered Mr. McCarthy, "fathers and mothers both. We have a big job to lead our children to live decently in this present world and we need the help of the church."

"Well, I shall urge Dr. Reeves to tell that director he must re-organize the church school right away. I don't think discussion will help very much," Mrs. Duncan insisted.

"But suppose we think it all over, Mrs. Duncan, before we decide upon any one course of action. We shall, of

course, ask Dr. Reeves as well as the director to meet with us next Tuesday."

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First Church was a very active, popular church, with a large membership, an able preacher, and a fine group of service projects covering a wide range of enterprises in community, nation, and world. It was what would unquestionably be called a "live" church. There had been built within the last two years a commodious and attractive community house with complete educational equipment, and the church employed a full-time director of religious education. The community in which the church was located offered unusual resources in the way of trained leaders, as there was a large college within the town. It would seem, therefore, that there was no reason why First Church should not have an "ideal" program of religious education. But instead there was wide-spread criticism. The minister became disturbed over the continued criticism and urged that the Board of Religious Education, which had been more nominal than active during the two years since its appointment, should take active responsibility in correcting the situation.

When the Board met, it became evident that its membership was not representative enough to consider the entire program of religious education. It was felt that there should be competent parents as well as educators on the Board and that there should be someone who would be able to offer supervisory advice for each department in the church school. When the membership had been supplemented, the group went to work seriously on the problems which had to be faced. The following were evident at the first meeting:

1. There had been no supervision or help available to the director from the official bodies of the church.

2. There was no official statement setting forth the objectives and the scope of the church school activities for the year.

3. There was no clearly-defined procedure by which subjects for study were chosen.

4. There was no contact of one group of leaders with another, either in administration or in curriculum building. No one department knew what the department before had done, nor what the department to follow proposed doing. Within a given department there was no joint planning of curriculum, but each class was left free to select the subject to be studied.

5. There was pretty wide-spread criticism of the program as it was being carried out in the various departments. The criticism was diffuse rather than definite, and the Board realized that it must be located in order that it might be considered intelligently.

6. The parents had no idea of their own primary responsibility in the matter of religious education, but felt that the church school should do the entire job of teaching children religion. The church provided no opportunity for them to study carefully, under capable leadership, this whole problem.

7. The teachers were resenting the criticism which they were receiving and were making counter-criticisms against the parents for their indifference to family religion. No constructive program for supervising the work of the teachers and helping them to deal with the situation was under way.

8. The minister felt that the best plan would be to adopt a definite printed course of study and stay pretty closely to it throughout the entire school. The director decidedly opposed this policy, feeling that the interests of the various groups should be the basis of the selection of units of study.

When these problems were stated, the minister agreed not to insist upon immediate re-organization along a predetermined line, but to allow the Board opportunity for a thorough-going study of the situation. The director agreed to talk with the teachers and try to win their co-operation in this proposed study. The following steps were taken for launching the inquiry:

1. The director agreed to get from each teacher a definite statement of the scope of the curriculum within his group—what were the objectives of the program, what was being studied, how it was chosen, what activities the pupils were working out, what source materials were being used. These complete statements were to be available for the members of the Board at the next meeting.

2. A member of the group was assigned as special supervisory helper for each department, and agreed to visit that department each Sunday, observe what was being done, talk with the teachers and try to get their point of view, and interpret to them the parents' point of view.

3. Each departmental supervisory helper agreed to plan with the teachers in that department for an informal meeting of the parents and teachers for a frank consideration of the situation in that specific department.

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In the October issue of the JOURNAL *"what happened next" in this effort to study intelligently the program of a local church and correct its weaknesses will be included.*

The Workers' Conference

Suggestions for Using the September JOURNAL

DOUBTLESS the September meeting of every workers' conference will have as its theme: "Our Plans for the Coming Year." The Editors of the *Journal* felt that the best possible way to aid in this problem would be to supply reports of ways in which others have planned and carried out their programs, hence the following articles to which attention might well be given in the workers' conference:

BRABHAM, "Planning the Year's Program."
ISRAEL, "The Pastor as a Counselor for the Church School."
"A Certain Church Re-Thinks Its Program."

Teachers will be facing the task of making their fall work vital and interesting. Many young people's courses will be dealing with Christianity and social problems. Dr. Stock and Miss White report ways in which others have attacked a study of these issues with success. Then, too, Dr. Hayward discusses some ways in which symbolism may effectively be introduced into a youth program. And Mrs. Tompkins tells how the young people's activities of one rural community became church-centered.

Now is a good time to face the problem, "What is our school going to do about the temperance problem?" (See "What Are the Facts?" on page 18 for suggestions.)

At the beginning of the church school year is an ideal time to enlist workers in a program of personal growth and training for their tasks. What could be a better plan for stimulating such a program than "The Fellowship of Christian Workers" described on page 6?

"Aims of Spiritual Living" is the first of a series of four articles by Professor Dahl which might well serve as a guide to devotional thinking during the fall months.

The Teacher and Social Issues

By Harry Thomas Stock*

Many teachers of Sunday school lessons will be facing a course on social questions this fall quarter. In this article, Dr. Stock discusses some ways in which other teachers have enriched such a course.

RELIGIOUS education has two major functions. The first is to inspire and help individuals to develop Christlike characters; the second is to construct a social order which accords with the purposes of Jesus. This is a single process. At times, the church school courses seem to turn the attention of young people inward, but such an emphasis upon personal religion must make it clear that Christian character cannot be grown without generous service in behalf of one's neighbors. Those units of work which face us squarely with our social obligations must be pursued with a consciousness of the truth uttered by Graham Taylor many years ago: "It is foolish to talk about giving yourself in service to others unless you have a self that is worth giving."

How shall the teacher make effective use of church school materials which deal with social issues? A summary of some of the methods which have been tried may suggest enterprises which other leaders may undertake.

Beginning with the Bible

A group was studying the book of Amos. The chapters meant very little to the young people. The teacher himself was uncertain as to the book's real meaning. But he knew that Amos was regarded as one of the great Old Testament prophets, and he was conscientious enough to feel his responsibility for interpreting the life and message of this leader to his young people. So he went to the library, spent hours in studying commentaries and Bible dictionaries, and found himself thrilled with the courage and idealism of Amos. He carefully prepared a ten-minute exposition of the prophet's castigation of economic selfishness and national immorality. This was a mere introduction. The group next made a list of some similar situations in America today, and asked to what extent the message of Amos—plus that of Jesus—can be applied to modern needs. It might have been well if this had been followed with a series of original chapters, written by the students, "A Modern Amos Speaks to America Today."

Similarly, a group of young people began studying the Sermon on the Mount. They discovered that it contained an amazing amount of dynamite. The few verses which made the basis of the discussion material in the quarterly whetted their appetites for the entire Sermon. Someone suggested, "Why not spend a quarter in asking, 'How would we have to change our ways of living if we were to follow the Sermon on the Mount?'" This, then, became the basis for their curriculum.

Sometimes a lesson in the textbook seems to have little local application. Here was one on, "How can we help to lessen crime?" In a small rural settlement the only crime of which anyone could think was a store robbery which had occurred three years before. Manifestly, the teacher must bring to the class a wealth of current illustrations and suggestions. The newspapers furnished glowing examples; these became the point of departure. But what was to be the purpose of this half hour's discussion—just interesting talk about something far off? Several possibilities presented themselves: to show how inner impulses given free rein lead to overt acts unintended and previously not dreamed of, to emphasize the influence of environment and the necessity of improving living conditions in cities and towns, to give at least an introduction to the question of what society should do for or with lawbreakers.

Beyond the Class Period

In one community, a jail project among the young people of several churches was organized. Small groups went, by arrangement with the authorities, to the jail, talked with some of the prisoners and with the warden and chaplain, went back to their churches, and considered what the basic causes of crime are, what the Christian's duty is, and what improvements needed to be made in local prison policies. Following this they studied a booklet prepared by a group of social workers on crime and jail conditions in that state. When the young people of several churches in a single community study such a problem it is possible for them to bring the weight of an informed public opinion to bear upon political leaders and officials.

The class period is all too short for a thorough study of any major social issue, especially when the quarterly or textbook devotes only a week or two to that problem. Two alternatives are open: to try to have an extra session on Sunday or on a week night; or to abandon the regular series of lessons until this one issue has been faced intelligently. Here was a group of white young people who began to study the Negro situation, in general. It was decided that it would be better to study these Negro neighbors in their own city. "But we don't know much about them," was the objection. So they planned four sessions in which they found out about them, this before they began their discussions.

The first week they had reports on the findings of anthropologists and sociologists concerning the capacities of the Negro people. The next week they entertained a young people's group from a Negro church; they were amazed to find that hospitals were not open to Negroes, that educated young people of that race could (even in "good times") find no other kind of employment than that which was open to the uneducated Negroes. Then, the third week they had an interpretation of the Negro's spiritual yearnings as found in the spirituals. The last Sunday of the month these young people were guests of their Negro neighbors, and they made their contribution to the service with a genuine fellow-feeling which had been lacking before. And these four meetings were merely preliminary to the discussions on "What can we do to help our Negro neighbors?"

Discussion—and After

Clearly, one of the basic needs in this matter of social issues is to secure adequate information and then to consider intelligently the various proposals for social amelioration or reconstruction. With reference to the problems

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which we face in the economic realm, at least two methods have been tried with excellent effect. There are at least five major points of view regarding the kind of social order which is best. They are those of capitalism, modified or controlled capitalism, cooperatives, socialism, communism. Every citizen should be informed about their objectives and the methods by which they propose to reach their goals. One way by which church groups seek enlightenment is by having these five points of view successively presented at as many sessions, with questions and forums following. Another method is to have representatives of these theories and systems all present on the same day; they discuss among themselves their beliefs, and after three quarters of an hour or so of this interchange of opinion the young people begin to ask questions.

Very little, however, is accomplished when even an intelligent discussion is completed. It is, to be sure, something to get a supply of facts; it is equally encouraging when there are indications that Christlike attitudes have been established. But this intellectual process may turn out to be hypocritical if we leave undone the task which is at our front door. A young people's community council recognized this after having had a disheartening revelation of local poverty. They embarked upon the ambitious project of forming a self-help industries' council, which is now providing odd jobs for the unemployed.

Those classes which are to study peace and international relations as a part of their curriculum this autumn must use their quarterlies and textbooks simply as the basis for a more contemporary program. Such momentous events are occurring weekly that even the most alert adult can scarcely keep up with the news. The "New Deal" in its relationships with foreign governments, the hovering war clouds over Europe, debts, tariffs, disarmament, the growing student sentiment against the insanities of war—these are a few of the subjects which need study as this is written. Many new developments will come with succeeding weeks. Reliable newspapers and high-grade secular and religious journals must furnish the content for church school study. The Gospels provide the ideals and the spirit of life in which modern issues must be faced. Every leader should keep in contact with Walter W. Van Kirk, of the Federal Council of the Churches of Christ in America, 105 East 22nd Street, New York City, for suggestions regarding present opportunities in the realm of international relations.

Basic Principles

A few general suggestions, inherent in what has been written above, may be summarized:

1. The leader must live with the subject all week, must be "full of it" when Sunday comes.
2. The discussion may best start with a particular problem, "life situation," need.
3. This should then be seen in its larger perspective, a symptom or outcome of a larger social issue.
4. A wealth of information must be secured—by student research, outside speakers, et cetera.
5. Adequate time must be spent on a single issue, even if the quarterly be ignored for several weeks.
6. The life and teachings of Jesus must be considered in arriving at conclusions regarding social goals and the methods of attaining them.
7. "What shall we do about it—now?" is a question which must always be answered in action, both individually and as an organized group.

A Fellowship of Christian Workers

(Continued from page 6)

for service, growth, and devotional activities, and for keeping a record of his service and training.

When the applicant for membership has worked out his plans for service and growth, he signs "My Consecration in the Fellowship," to be found in the Fellowship Book. This completes his membership.

The *series of letters* will be sent to members at intervals of three or four months during the year. Each will be several pages in length. Workers with children will receive letters prepared by outstanding specialists in that field; workers with young people will receive letters prepared by specialists with young people; and so with others. These letters will contain information regarding new materials issued by various denominational boards and other agencies, and will offer practical suggestions.

Opportunities for Fellowship Groups

Fellowship members within a local church can form a Fellowship group for the purpose of mutual helpfulness and in order to secure guidance not available to each individual alone. If the worship, work, play, and study of such a group are vital, other persons will be drawn into the group, and thus the cause of the church will be advanced.

The Fellowship members in several churches in a community can form themselves into a group which will benefit each member and each church. The cooperative and individual programs of the churches can be supported by the group. Various kinds of leadership training and other enterprises can be undertaken in order that all in the churches may have an opportunity to serve and to grow for service.

Beyond the local church and community there are possibilities for vital fellowship in institutes, conventions, conferences, and summer camps and schools. Suggestions for making the Fellowship vital in local churches and in larger units may be secured upon request.

Possibilities of the Fellowship

It is not difficult to imagine what it would mean to the work of the Christian churches in America if even ten per cent, if even 100,000 persons should bind themselves together in a fellowship of service and self-improvement for that service. Individuals who have felt that they were working alone would find themselves standing shoulder to shoulder with thousands of others who have similar problems and difficulties. Church workers who have been satisfied with mediocre success, or who have wished to improve but have not known how, would be lifted to higher levels of effectiveness.

How to Share in Experimentation

An individual who wishes to share in experimentation with the Fellowship for the sake of gaining help for himself should fill out the application blank (which may be had upon request) and send it, together with the service fee of fifty cents, to his state council of religious education, his denominational headquarters, or to the International Council. When the Fellowship Book arrives, he will work out his plans for service and growth.

The person who wishes to experiment with the Fellowship in his church or community should request suggestions to be followed in doing so.

A Light in the Parsonage Window

By Laura E. Tompkins*

While this article describes intriguing things done in the winter, they could be done at least as well in the summer and fall. And if anyone is planning to try them out next winter, something must be done now!

IN a certain tiny town in that vast region referred to as the "prairie states," there is a ramshackle and weather-worn parsonage. It is an old house, as one measures time in the middle west, built in the days when every minister was expected to have ten godly children or, perhaps, to entertain many angels unawares. Huge rooms and high ceilings cry out for the furniture one does not have. It is full of unexpected closets and hallways. As a collector of dust, it is the despair of the housekeeper. As a consumer of coal and electricity, it keeps the minister's mind more constantly on the "wherewithal" of life than it should be. As a place, however, for young people to frolic and discuss, to work out the details of young people's activities in the church, or merely to browse among the books and talk, it is unexcelled.

In the far-away days when the present inhabitants of the parsonage knew more about elevated trains and skyscrapers than they did about country cross-roads, they dreamed that there would always be a light in their parsonage window beckoning young and old, but most especially young, to come and talk and dream and plan. That was before they knew that on one night one must go to the basketball game, on another to the farm bureau meeting, on another to the parent-teachers' association, and on still another to the basket social at the country school house. Far too often the parsonage must stand in repelling darkness. By some slow, undirected process, however, Wednesday night is coming to be the night when a light does shine in the parsonage window and, with all the lure that deep orange shades can give, says "Come" to all who pass by. There is no law about it, and sometimes the parsonage is dark even on Wednesday night. Usually, however, there are one or two appointments and the rest of the crowd collects by the process of attraction.

One wintry Wednesday evening the kitchen door opened just as the dish towels were being hung up. An orange, a blue, and a brown beret were stuck simultaneously through the opening and there was a joint plea voiced for a place where a committee might do its work. The job, it seemed, was to make invitations for the meeting of the young people's society the coming Sunday evening. They would like, if they might, please, to work at the parsonage because it was lots more fun and there would probably be a bunch around and someone would be sure to have some extra bright ideas. The dining room table, of course, belonged to these earliest arrivals and soon the invitation committee had cardboard, paste, India ink, and scissors ready for action. The prospect list of those who ought to belong to the young people's society was being checked over and individual messages framed for each person when a knock at the living room door was followed by the entrance of Bert.

"Here I am," he announced, "and I've such a bunch of good stuff here for next Sunday night's meeting that I need help to dope it out."

"What are you going to use, Bert?" came from the dining room. "We'll put a hint on our invitations."

"It's a follow-up of last week, you know, on race relations. Did you see those articles in the paper this week? They ought to help settle that big argument we had."

"Bert," suggested the minister, "how would it be if you and I worked in the study? Then the girls can chatter all they want to."

The telephone rang at that moment, but Bert, with the assurance of past experience, pulled a pile of the young people's magazines off the shelf, a fat file on race relations out of its case, and a pack of newspaper clippings from his pocket and spread them upon the study desk. He was jubilant when the information was conveyed from the telephone that Genevieve was coming over.

"She couldn't have picked a better time to see how hard I'm working on my discussion," he exulted. Genevieve is the program chairman of the young people's society and follows up her discussion leaders with vigor.

For some fifteen minutes there was a busy quietness about the parsonage. In the study, articles were being checked, questions jotted down, and references looked up. In the dining room, occasional squeals and bursts of excitement marked the emergence of new ideas and, once, proclaimed the fact that they were drawing pictures on the invitations. Another knock, a vigorous one, on the living room door! Some of the dining room bunch ran to open it.

"If it isn't Harry! What's the mess under your arm?"

"A lot of work for you, since you're here," responded the newcomer. "A week from Sunday, you know, is the night the young people's society has charge of the evening church service. Ed has gotten the Japanese Gospel Team from the college. These are the posters for it and just let me show you my

The Parsonage—where young people may frolic and discuss, make plans, or merely browse among books and chat.

*Ireton, Iowa.

keen idea. All I need is the red show-card coloring to finish it off."

The group gathered around him.

"That is keen."

"Wish I could draw."

"Look at those cagey letters."

"Is the show-card stuff still on the pantry shelf?" asked Harry in the direction of the study.

"If no one has borrowed it," replied the minister.

A tremendous bang, followed by a stamping of feet that fairly shook the ancient frame building, announced the next comer. The door, flung open, revealed a large youth clad in striped overalls and a leather jacket.

"Gee, a whole gang here," said he, taking in the scene. "Say, is Mr. Todd busy?"

"I'll be through in just a little while, Al. Come on in and wait."

"Yeah, I got a lot to see you about, games for that Sunday school class party, and those bulletins you want me to pass out on Sunday, and what a guy I was talking to said about the church, and—say, what's everybody doing?"

"You might put your energy into softening this show-card for me," came from the kitchen table.

The hum of various activities possessed the parsonage, with the voices first of one room and then another predominating. Presently a familiar and unmistakable sound reached the ears of the minister's wife who, in the corner of the living room, was having a discussion with a truant member of the invitation committee on the strange ways of boy friends. The cupboard doors were being opened. A rattle of pans ensued.

"Say, Mrs. Todd, that corn popper's looking mighty lonesome."

"It's been watching for you all evening, Al. Why not give it a little attention?"

"I'll say I will with all the trimmings. Now a couple of you kids come here a minute and look up the butter and salt."

"By my sense of smell I take it I am just in time," said Genevieve, who walked in at the kitchen door at that moment. "Where's Mr. Todd?"

"In here, Genevieve."

"And Bert! I'm surely glad to see you working. It will take some work to straighten us out after last week. And say, Bert, don't forget that Jack is leading the worship service and he wants you to talk with him about the hymns and Scripture by tomorrow. The orchestra wants to know whether you want anything special, too, before they practice. Now I want to look through the file of materials on world peace. You know Catherine is leading the first meeting of that unit in two weeks. She's new at the job and so I told her I would pick out some extra articles and pamphlets that she could use."

"You had better spread them out on the living room floor," said Mrs. Todd. "It's about the only place left."

Laughter, plans, dreams, talk, and happiness! There had been a light in the parsonage window and it had drawn to it a typical bit of youth. Posters, pop corn, and keen mental searching, games and worship services, light-hearted banter and serious personal problems, activities and dreams—all were mixed up together around the parsonage lights, and who shall say which contributed the most to the growth of the life of the spirit? For most of our rural young people life will always be all tumbled

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What Are the Facts?

Truth, crushed to earth, shall rise again—
The eternal years of God are hers;
But Error, wounded, writhes in pain,
And dies among his worshippers.
—William Cullen Bryant

THE National Congress of Parents and Teachers has for a number of years expressed very definitely its attitude with respect to the question of the control of alcoholic beverages. Several of its resolutions given below indicate its belief that satisfactory and lasting results are to be obtained through education, not propaganda.

From the *Plan of Work*, prepared by the National Committee on "The Study of the Use and Effects of Alcohol and Narcotics" with Dr. Willis A. Sutton as chairman, and adopted by the executive committee of the National Congress of Parents and Teachers, comes the following:

In September, 1931, the National Board authorized the appointment of a standing committee on "Education for the Eighteenth Amendment." At the meeting of the National Board, September, 1932, the name of this committee was changed to "The Study of the Use and Effects of Alcohol and Narcotics." It is highly desirable that state chairmen shall be appointed in each state to work with the national chairman in discovering the best methods and materials for the promotion of education in this field.

Among the 1933 resolutions of the National Congress of Parents and Teachers, are the following:

We believe that the teaching of scientific facts about the effect of alcohol, devoid of emotion, and propaganda, should be a part of the curriculum of the public school. We reaffirm our stand for the strict and impartial enforcement of the Eighteenth Amendment and all acts regulating the sale and distribution of alcoholic beverages.

We put ourselves on record as being unalterably opposed to advertisement of alcoholic liquors by means of the radio and urge that Congress should take such appropriate action as will make this advertising impossible.

From the thorough and authoritative book on *Alcohol and Man*, written by twenty-two eminent authorities and edited by Haven Emerson, we give the following:

Rosenthal shows that alcohol increases the poisonous effects of other substances on liver tissue. This may account for the great increase in destructive liver disease associated with the use of such popular remedies as cinchophen for rheumatism and other pains.

Although alcohol is found to have definite therapeutic uses, it is "both in its immediate effects and in its slower and more chronic manifestations . . . the most dangerous poison widely included in the human diet, affecting nearly every tissue of the body but having a particularly toxic action upon the tissues of the central nervous system." The therapeutic use also of alcohol seems to be on the decrease.

Richard C. Cabot, M.D., for many years Chief of Staff of the Massachusetts General Hospital and Professor of Medicine in Harvard University, makes these statements:[1]

The medical use of alcohol as a stimulant has been given up in the better hospitals, because today we know that it is not a stimulant but a narcotic.

One cocktail is enough to impair the dexterity and quickness of hand and foot, to spoil the man's judgment about speeds and distances, on which safe driving depends. Most of the "drunken drivers" arrested every week on our streets are not "drunk" in the ordinary sense. They can walk and talk well enough; they have imbibed only a moderate amount of liquor. They are temperate drinkers; but they are the most dangerous of all drinkers in this fast-moving age. The man who is really drunk—the excessive drinker—rarely tries to drive a motor car. It is the moderate drinkers who do the most harm. They killed in 1931 more people in the United States than typhoid fever, diphtheria, and influenza put together.

[1] *Allied News*, June, 1933.

Intermediates, Apples, and the Unemployed

By Lillian White*

Methodist Prints

THE apple picnic was over and had been voted, by the class of fourteen-year-old intermediates, a success.

On a Saturday morning in October, when the trees were carelessly rich in their coloring, fifteen boys and girls with three or four adult leaders packed themselves into cars and started for the country. One of the cars was a truck which Edward Gordon's father used in his upholstery business. Mr. Gordon was there, too, having postponed his work on this busy day of the week to help the boys and girls. Most of the boys packed themselves into the back of the truck, among and on top of bags, baskets, and barrels which they had brought for apples.

The Sunday before, the leader of this intermediate group had said, "Mr. Sanford has a suggestion for you." Whereupon Mr. Sanford asked, "How many of you know where Middlefield is? You probably know that there is a small Episcopal church there which our church helps." After some conversation about this, Mr. Sanford continued by explaining that he had been talking to Mr. Williamson, the vicar of the Middlefield church. Mr. Williamson had said that there were many orchards in and around his village where apples were lying on the ground going to waste. "Moreover," he had said, "there are people in Hartford who need these apples."

Before Mr. Sanford could say more, Edward spoke up, with a gleam in his eye, "We could go out and pick up those apples and bring them back to Hartford and give them to these people who need them." This suggestion was received most enthusiastically, and the class was soon turned into a ferment of plans. The girls were to plan the hot-dog lunch, the boys to provide the means of transportation. During the discussion it was decided to ask some of the Middlefield boys and girls to join the group for lunch. Committees were appointed to work during the week to perfect the plans. So here they were Saturday morning on their way, with much jubilation.

When they arrived at the vicar's home, they found seven intermediates from the local church. They were soon added to the party, with sketchy introductions, yet friendliness, and the crowd was re-packed in the cars to be distributed in different orchards.

When the apples had been picked up, the cars and truck went around and collected the apples and the people and took them back to the vicarage. The food committee was there ahead and had a roaring fire in the stone fireplace back of the house. Soon the crowd was summoned and rolls and wieners were distributed.

After the happy meal, at the invitation of the pastor, the group went across the street to see the dignified little Episcopal church which was the connecting link with Middlefield. The first interest was the belfry, which must be climbed into by the adventurous ones. Interest was also shown in the charter which set forth the date of founding. Many of the visiting pupils examined the symbols on the altar cloth and windows.

Again the group was back once more in the vicarage yard engaged in a baseball game. This changed later into prisoner's base, then football of a sort, girls and boys, city and country, playing together with utmost comradeship. Thus the afternoon passed and night found a happy group again loaded into truck and cars now bulging with apples.

But almost greater satisfactions were to come the following week in distributing the apples. The next day, during the Sunday school hour, the problem of how to distribute the apples was discussed. The general feeling was that it would be best to secure a list of needy families from the church visitor. Then there was the delicate problem as to how to give these apples in the happiest way, so as not to embarrass or hurt anyone's feelings. John said, "Let's leave them on the porch and run." This met with laughter and the objection that someone might steal them. Edward said that there wasn't time in class to decide this problem, so the teacher asked them to think about it until Saturday when they would meet to distribute the apples.

Saturday came and many of the class were present. The apples were brought from the cellar and sorted. Ruth had brought plenty of paper bags, donated by her uncle who keeps a grocery store. There were about ten bushels of apples and these were divided into peck bags or half-bushel baskets. There were fourteen families to receive some. The pupils found that after a generous supply was given each family, there would still be some left. Carolyn called up the Open Hearth, a transient shelter for homeless men, and found that they would be glad to receive some apples. They were loaded into the truck, which was there again, and into two other cars. The group was divided up so that all would have the experience of deliv-

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*Hartford, Connecticut.

How a Denomination Is Using the "Increase" Emphasis

By C. A. Hauser*

THE Board of Christian Education of the Reformed Church in the U. S. has pursued the following course in promoting the "Increase" emphasis adopted by the International Council of Religious Education.

A circular letter was sent to each pastor and Sunday school superintendent together with a folder having as its title, "Continent Wide Sunday School Increase Campaign, 1932-1934." The folder stated that over forty denominations were cooperating in this increase campaign.

The schools were challenged to unite in the campaign in the following words:

Your School Is Invited to Cooperate
Reasons Why
The Plan
Available Helps
When to Begin
Religious Education Week
September 25 to October 2

The church schools of North America are now in the midst of a two-year emphasis upon "Increase." Many of them shared in it last year and a host of others will take it up this year.

The accompanying article tells how one denomination promoted the idea and, incidentally, describes the whole idea from start to finish.

Reasons for the Increase Campaign

The following reasons were given why schools should seek to increase their membership.

The Sunday school is a recruiting agency for Christ. In the order of time, the first and indispensable function of the Sunday school is to gather people into the fold of Christ. Millions are still on the outside.

Efforts at increasing enrolment have practically ceased. Once upon a time this goal was promoted with zeal as a major Sunday school emphasis. Because of this let-up it is quite generally conceded that Sunday school membership has decreased. This is to be greatly deplored and the Sunday schools must again resume this important task.

The time is opportune for a renewal of increase efforts. During the past decade the denominations in the International Council of Religious Education have subjected the Sunday school to a most searching and critical educational examination, and have devised a program for the Sunday school worthy of its high and holy calling. In this new program or curriculum, careful attention is given to increased enrolment, but much greater thought is given than formerly to the more difficult problem of how to increase the religious life of those enrolled.

The increase ideals underlying this campaign are soundly evangelistic and educational. Much confusion has arisen among the followers of Christ, and much harm has resulted to the cause of Christianity because of misunderstandings regarding the meaning of the terms "evangelism" and "education." In promoting the Christian religion these two terms always belong together. When they are divorced, two functions that must complement each other in promoting the growth of the Christian faith and life are separated and set over against each other.

Sound Christian education has as its goal, evangelism in the sense of the proclamation of the glad tidings to all the people, recruiting them as followers of Christ and continuously nurturing them in the religious life.

In this evangelistic increase campaign the teacher becomes a new type of personal worker whose task does not end with winning recruits to Christ, but only seriously begins at that point. To describe this function of the teacher, someone has truly and beautifully said, "Education is continuous evangelism."

God giveth the increase to those who labor with him for it. In the spiritual kingdom, as in the physical kingdom, increase comes by meeting the conditions God has set for us. God gives increase to the man who has faith in God's earth and the life-giving powers latent therein, who plants God-given seed into the ground, who trusts in God's sunshine, rain, heat, and cold, and who cultivates the ground and harvests the crop.

In the spiritual kingdom, likewise, increase comes only when we trust God's power resident in the human soul, when we plant God's word into the human heart, trust in the spiritual influences in God, in human beings, and in the physical environment. When teachers are real husbandmen of the souls of their pupils, when they commune with God in Christ Jesus, asking him to help them enrich their minds with Christian truth and their lives with Christian character, God through his Holy Spirit gives the increase according to the measure of their ability and effort.

The Plan of Increase

This was set forth as follows:

Planning for this campaign begins with the question, "*How many new pupils can our school take care of?*", rather than "How many can we add to the roll?" Literature is available to guide a school to discover:

The Present Rating of the School regarding the following items:

1. *Present enrolment and average attendance* of the school as a whole and by departments.
2. *Working capacity* of the school as a whole, and by departments, in the following directions: (a) program, (b) leadership, (c) organization, (d) time utilized, (e) room.
3. *Church relationships.* (a) Number of pupils who united with the church during the past year. (b) Number provided with systematic training for church membership. (c) Number in lower grades up to the junior department provided with special church services. (d) Intermediate to adult pupils who attend both Sunday school and church services.

On the basis of this study, for which careful guidance is given in the leaflet, the school then determines upon its: Goals for the Year, regarding the following items:

1. *Enrolment and average attendance.*
2. *Working capacity* in the five directions referred to above.
3. *Church relationships.*

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*Secretary of the Department of Home and Church, Board of Christian Education, Reformed Church in the United States, Philadelphia, Pennsylvania.

Anthony Pew Writes a Letter to His Secretary

By O. G. Herbrecht*

MY DEAR MRS. OLSON:

If you don't mind I'll use my fountain pen instead of the typewriter. In the first place, the machine clatters so terribly from old age that I can't think on account of the noise, and for this letter I need all my wits in order. In the second place, grandson Junior tried out the family hammer on the keys and the hammer won. The repair man shook his head dubiously.

To come to the point at once, I am very much worried about our County Council finances. I know what a time you are having to get reports and offerings, chiefly the latter. And when I think of our convention just three months off I get what Peewee Manley, our enthusiastic but slangy Sunday school librarian, calls the "jitters," for there will be a lot of bills due then, chief among them our State Council apportionment of $215.00. According to your last report there will be scarcely half of that available. Between you and me and the old mill stream, there are a few of our Executive Committee who feel that in these times of depression the State Council ought to be satisfied with whatever they get. Everyone else is being cut, why not they? Parker Dale even hinted that the state men were being paid too much anyhow and all they did was ride in Pullman cars and stay in swell hotels while the rest of us pinched along on half rations. He said he'd like to try it a while—come to conventions, make two or three old speeches, and walk off with $215.00. Of course Dale is just plumb ignorant about convention and council work. He can't seem to understand that our State Council sends a tithe to the International Council and another to the World's Association, so that part of all we give goes clear around the world to help the cause of Christian education. All he can see is one man pocketing a big check for a few hours' work. Still, that kind of foolish talk can stir up a lot of trouble among unthinking folks. Seems people are always more ready to believe silliness than sense. I happen to know that the State Executive Committee—I'm one of them now, you know—has cut its workers twenty-five per cent or more and they never did get as much in one year as Parker Dale made in six months when the bond business was good. And when it comes to living on the County apportionments, the State never did live on them. They always needed a list of individual givers to make up the balance. But the individual givers have gone on a vacation—almost a hundred per cent—and the State hasn't much of anything but apportionments.

Well, Mrs. Olson, that means we here in Mohawk County just daren't fall down on our support this year. You and I have a pride in this old county, haven't we, and we're not going to be satisfied to slump just because it seems to be the style. I notice Lizzy's dressing just about as well as always, and the automobiles around town don't seem any shabbier, and there was a whale of a crowd down to the city the other day to hear the political speech. There seems to be some money for the things folks want most. I'm thinking that the Sunday school people of Mohawk County, 4600 of them, have enough money to help us pay our just bills. But to make *them* think so, is a black horse of a different color, eh?

Excuse me, just a minute, please. Lizzy is making herself a new dress—sort of greenish one—and she's using me for a model.

. . . . . .

Now that is over and I didn't get stuck with Lizzy's pins more than four times. Lizzy says I look like a Grandfather Toad in that green dress, but I told her I wish I was a greenback so's I could help the county budget! Then Lizzy did something awfully sweet. She went to her china cat on the mantle and came back with what I'm enclosing in this letter. She said, soft like, as she gave it to me, "Here, Anthony dear, maybe you can raise a whole family of 'em! I thought I wanted a new pair of shoes but I guess the County Council is more nearly barefoot than I am."

It's only $5.00, to be sure, but if we had fifty like them, wouldn't we be shouting? I told Lizzy it was the first money I'd ever earned as an artist's model!

But, Mrs. Olson, there must be some other folks who think enough of the Lord's work to make a little sacrifice for it. Remember Betty Hughes at the State Young People's Conference last year? She pledged a candy bar a week for the Council. Kinda tickled me, but she's got the right idea.

These are unusual times and we'll have to do things in an unusual way. Just waiting for folks to send in checks is good enough in normal days but it takes more than that now. I've always told Lizzy you were an unusual secretary, and now you've got to prove it! I'm willing to help, for it seems to me a county president ought to be something else besides a presiding officer. Goodness knows I'm not much of that. What do you say if we *go after money?* You get ready a list of the Sunday schools that turned you down, and I'll make up a list of business and professional men who ought to be interested in Sunday school.

Then we'll drive up to Mr. Superintendent's house and let him tell us, "Our Sunday school has hardly enough to buy the necessary supplies and it is out of the question to pay our eight cents per member to the County work this year." Then we'll put on our best smile and say, "Yes, isn't it just too bad so many of our schools are having a hard time? We came to ask if you'd like to have the Council give you a little help financially?"

Wouldn't that stagger him? And we wouldn't be bluffing, either, for I've thought of a scheme. The Silver Creek young people gave a Bible play out there the other week—"The Wooing of Rebecca"—and it made such a hit that the Baptist Church here asked them to put it on for them. And they said they would—for half the offering! Well, the Baptist Church was crowded and the offering was about

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eighteen dollars. Brother Winter, the Silver Creek pastor, told me their share of it, nine dollars, was to be used to pay their apportionment to the County Council, and a little more, for as he put it, "Anthony, some of the schools are going to do less than their share, so we are going to do a little more!" How's that for a second mile? He says so long as he is out there his school is going to play square with the Council. I wish we could make 'em all think that way.

But, glory be, the Silver Creek young people promised me they'd put on their play anywhere in the county on the same terms and give the Council twenty per cent of their half if we'd furnish the transportation!

Will Mr. Superintendent agree? Watch him! He will be getting money for his school and under the circumstances he can hardly refuse the Council. We'll have a great time dating Silver Creek in Mohawk County!

And meanwhile we'll call on my prepared list. They won't all turn us down. Some of them get business from me during the year. I'm sure they will help. Most business men, I find, are interested in community affairs and like to be lined up with the best. And if Sunday school work isn't in the front line of a community's good things I'm really a green toad. Believe me, I've got a bunch of statistics! Judge Powers of the juvenile court gave them to me, and then, too, I've been on the jury half a dozen times. I know something about religious education and good citizenship and I'm willing to tell it to the business men.

Yesterday Lizzy gave me a good idea. She was feeding a tramp in the kitchen and evidently got to wondering what his contribution to the community might be.

"The likes of him," she finally said to me, "never give; they just take, and sometimes they're real sassy about it. If a fellow wanted to get help for something good in the town he sure wouldn't look up the tramps. He'd go to the decent folks and pay 'em the compliment of asking for their help. Anthony, you're not begging when you ask a banker or a lawyer or a merchant for money to help a Christian thing—you're paying them a compliment. . . ."

She's right, as usual. And you and I are going to go around and pay the decent folks a compliment. Maybe we won't get a million but it ought to be a couple of hundred.

You see, Mrs. Olson, I'm set on coming to that convention with enough money in our treasury to pay all our bills. I've got faith enough that the Lord will prepare the way—like he did two thousand years ago.

There's another thing I'd like to have you think about—it's next year's budget. We may have to economize a little on printing and postage, but I'm not going to favor reducing our State apportionment. I know Parker Dale is going to be at the convention loaded to bully the finance committee and the delegates into doing something small. He's got a foghorn voice and two hundred pounds of impressive personality, but we're going to fight him—you and I and the Lord—and we're going to win. These aren't the days for reducing the support of Christian work. Christianity is the only thing that hasn't failed us and I'm not going to have the county Sunday school people turn traitor to it.

Now, would it startle the folks too much, do you think, if I proposed *increasing* it to *three hundred?* Yes, I can hear you gasp, Mrs. Olson, but you see I'm of the opinion that it will be easier to get three hundred dollars by *going after it* than two hundred and fifteen by *waiting for it.* As long as we're going to be aggressive, let's make it an advance all along the line. To be frank, I talked it over with Mr. Truesdale, our banker here, and he said, "Mr. Pew, all business would be better if more of us had the courage to *advance.*" I'm going to make that sentence my text for my report to the convention—and I'll get my idea across to that convention before Parker Dale let's go!

In a letter from the State office there was the news that our State secretary, Mr. Quigley, would be with us for the convention. Can't you imagine how he'll look when we hand him a check for $215.00 and a pledge for $300.00 for next year? He'll go away with a new song in his heart and the load won't be quite so hard to carry. It will help the International Council—it will help the World's Association . . . and they need it.

Unless I'm powerfully mistaken our professional leaders are carrying more of a load than most of us realize. I've seen a picture of George Washington kneeling in the snow at Valley Forge praying for his ragged soldiers. Well, the other day I saw Mr. Quigley on the train. He was looking out of the window and didn't see me for a while. I'm telling you, George Washington had nothing on him. Mr. Quigley wasn't in the snow but he was pretty near in Gethsemane and when we got talking I guessed why, though he wouldn't tell. It wasn't family trouble, either. He was carrying the five thousand Sunday schools of this state on his heart. He kind of broke, just once, when he put his hand on my knee and said, "Oh, Anthony, it seems they just—don't *care!*"

Right then and there I promised myself Mohawk County would show him *somebody* cared—and we're *going* to show him, if it's the last thing I do. . . .

Have I kept you too long? You'll have to excuse an old man, who's dreaming a dream, but thank the Lord, it's a dream that lies *ahead!*

And next Monday we hit the Treasure Trail, so you'd better arrange to send the washing out. . . .

Yours faithfully,

ANTHONY PEW.

A Light in the Parsonage Window

(Continued from page 18)

together and full of daily chores. The farm homes they will make will not permit much idle-handed meditation. Perhaps it is well that they should learn early to mix the moral discussion and the inspirational thought with the popcorn and posters of life.

On other evenings the light in the parsonage window has brought other groups. Perhaps the old house will forget the creaks and groans of old age if enough of radiant youth can fill its heart and revive it. Perhaps the country church can draw new strength from these undiscouraged lives. Those who first tilled the prairie sod thought that its fertility was inexhaustible. It remained for the second and third generations to discover that that fertility must be constantly replenished. Those who first built the prairie churches thought that the spiritual fertility of their revivalistic fervor could not be exhausted. It is in the present generation that the country church is discovering that only the constant application of youthful dreams and ideals in terms of the present day will enable us to continue to grow bumper crops of moral and spiritual character.

What Have Children Learned?

EDNA L. ACHESON*

OUR religious teaching could become so much more clearly defined if we had satisfactory ways of checking what children learn. This is difficult, however. In the first place, it is not easy to state with exactness the essential learning in religious education. It is hard to discover how much one's idea or one's experience of God has been enriched; just what growth in moral development a child has had; or to what extent progress has been made in that sensitivity to the important social issues of the day, which bespeaks a recognition of God with us. In the second place, the present measuring instruments do not test living, but information about living; and religion's concern is with life itself.

Some standard tests for measuring clearly defined units in religious education may be obtained but they measure only an infinitesimal part of religion; and they measure not that which one may be teaching, but rather the cumulative information or attitude which one may desire a group to have. These tests have two values for elementary teachers: (1) for diagnostic purposes and (2) to measure cumulative knowledge or attitudes. Once during the junior years it would probably be wise to measure how much biblical knowledge a child may have by using some such standard test as Miss Whitley's. As yet there is no standard test available which will measure the knowledge about the Bible which the results of historical research reveal. After using a test, teacher and children can locate weak spots and can shape their plans accordingly, remembering that such a test measures only a small part of religion. Tests or measures which indicate a child's attitude toward himself or his community might be used more often. When the information they give is combined with the teacher's own observation about the child a more comprehensive picture is possible. Information about these tests are available in such books as: G. B. Watson, *Experimentation and Measurement in Religious Education* and Hartshorne and May, *Studies in Deceit.* This article will concern itself about the more informal tests which (1) the teacher makes or (2) life itself gives.

TESTS A TEACHER MAKES

No matter what emphasis a teacher is giving in religious education, whether it be subject matter or character growth or what not, there is always a subject matter to any classroom activity and the teacher may easily make rude instruments for measuring what the children learn of this content. Children beyond the fifth grade usually enjoy a summary which uses true-false tests, completion tests, or tests of multiple choice items. It is wise to have committees of children responsible for making tests for the various aspects of any subject matter which one is testing. Probably more is learned from devising the test than from taking it. The class may be divided into sections so that each child may have the experience not only of taking but also of making the test. If, in addition, the children try to discover what new emphases need to be given in classroom activity, some very worth-while purposing for future work may follow. Each committee could shape its report in terms of what the class needs to learn further. As the children work the teacher has an opportunity to discover what they are like when they are off guard—a test life gives.

Just as valuable a test, if not more valuable, comes when children make any summary of their work. If a fifth grade class is preparing a service of worship, the assembling and presenting of material plus the attitudes revealed toward oneself, the other members of the class, the department, or the church school constitute one way of measuring.

A spontaneous dramatization which the children work out and present to their parents and friends is an excellent test not only of the material learned but also of the behavior patterns changed or fostered. Reports on a series of posters to show some important aspect of the year's work, and discussion of a notebook are other ways of testing what the children have learned.

One church school group had two rather unusual test summaries. In one they made a matching game. Each Sunday the committee responsible for the growth of the game decided what ideas from that session, if any, they would include in their game. They cut an equal number of slips of blue and white paper. On one color they printed such facts as First Worship, J, and Terah. On the other slips they printed the information which matched —Nature Worship, Old Testament writer of 850 B. C., and Father of Abraham. At a party for their parents and friends each child took his guests to a small table and played the game.

The second test summary was a question box. In this a committee filed the questions which emerged during the class session. Anyone who wished might write an answer to any question. The committee filed the answers back of the question. At frequent intervals the committee presented the questions and the answers to the whole group and vigorous discussion followed. Often previous answers were eliminated and new data added.

One group of second grade children, seven and eight years old, passed tests without being aware of being tested. They were working on a unit which centered in what one might do for the church. They decided to provide a library for the primary department. Books for the library were purchased, stamped, and cataloged by the children. Each child then selected one book which he wished to read, prepared a report on it and devised some questions so that he might credit a report from any one in the department who wished to read this book. The children gave brief and tantalizing summaries of the book in the first and third grade classes; a librarian was chosen and circulation began. A beat-your-own-record card with specific objectives of the reading requirements for each grade was worked out and, as a pre-session activity, children who had read the books reported to the library committeeman who was responsible for this book and either received credit on the record sheet for having reported successfully on the book or the committee member suggested that the applicant read more carefully. As a final summary the second grade group made a series of test

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picture posters based on the books and each library aspirant passed by telling the story the picture suggested. Such books as the Nelson Bible Readers, Missionary Education Movement books, and the Social Science Readers were included. Anyone who knows children realizes that this project would reveal how successful these primary children were in living a Christian life. Life tests, and the teacher diagnoses.

Tests Life Gives

The sensitive teacher recognizes in this last description a most important opportunity for a vital kind of testing, namely the testing of the functioning of religion in the life of the child; the testing of the good will toward one's neighbor which is basic if one is to love God; and the discovering of those questions which reveal a yearning to understand a quest for God. Life itself does the testing and the teacher analyzes life and the reaction to it, then seeks so to direct the fundamental drives and desires of the individual and the group that they become genuine enough to show their desire of desires by their action. One's life shows what he thinks God likes and it is this aspect of testing that gives a thoughtful teacher the basis for continuing work. Often life's tests arise from an informal or unexpected situation which gives the teacher an opportunity to stimulate growth.

Often the situation reveals what the children have not learned. Members of a group of third grade boys and girls had re-furnished their room. Stories of church fellowship had been told and a service of worship to which their friends were to be guests had been planned. The teachers congratulated themselves that the test, which was the service of worship, was being successfully passed. Part of the service was the story of the church not as a building of rocks and stones but as the fellowship of men, women, and children on worth-while guests. Very glibly the child story teller selected her words to convey her point to her audience. She then took her part in a dramatization. As the play progressed, it became evident that one of the players was badly frightened. Finally her mistakes so aggravated the one who knew about the house of friendship not made by hands that the friendship girl paused in the middle of her most telling speech to say in a loud aside to the poor bewildered fumbler, "You make me tired. You're spoiling our play. You've even got me all mixed up!" Then she calmly turned to the audience, took up her theme on the fellowship of love and if the words, and not the action, were valued the point was conveyed. She knew her lines but had failed in life's test.

Contrast with this how life tested a group of ten, eleven and twelve year olds. The learning was incidental. Their class was a laboratory class—that is, teachers were learning to teach by working under direction. Some of the teachers were Negroes. The unit was on the Alcohol Problem. No subject matter on inter-racial relations as such was introduced. One story of the great Negro scientist, George Washington Carver, had been told. One Negro college student, a very black man, had played with the boys and girls. They had found him a very delightful personality. One morning ten of them were talking to the leader of the group.

"A terrible thing happened yesterday," said one. "Some of us were passing a school with Mr. Thomas. One of the girls said, 'I'd hate to go to this school. There are so many niggers here.' The rest of us gasped. I looked at Mr. Thomas. Do you know he didn't say a word for a little while? Then he said, 'I guess Mary didn't think. Maybe the Negro boys and girls she knows are older than the white boys and girls. Maybe they fight. Some Negro boys and girls do but they are not all of them like that.' Then he talked about something else."

The beginning sensitivity to one great social problem was the test that nine of that ten passed. Life was the examiner and the teacher had an opportunity to give subject matter information about Negroes and their difficulties in the present social order.

Clearly the great task of the teacher in this matter of what the children learn is to be so aware of the good life and its implications (that is, the objectives of Christian education) that she can recognize the strands of the pattern as life tests those for whom she is responsible. An equal responsibility is so to vitalize whatever teaching opportunities life gives that growth is inevitable.

Intermediates, Apples, and the Unemployed

(Continued from page 19)

ering the gifts. Mrs. Adams, the church visitor, had sent word, "Just say you are bringing some apples from the church."

The boys and girls seemed to enjoy going to the houses. The first home Lucy went to she was greeted by a girl she knew. "We went on a picnic the other day and picked up some apples. We couldn't use them all ourselves so we thought you might like some." The girl and her mother were very appreciative. At the next house, the two little girls had seen Ruth at Sunday school and would scarcely let her leave. The third apartment was locked, as the mother was in the hospital. A little girl playing on the sidewalk got the key from a neighbor and deposited the apples in the very untidy kitchen.

Unfortunately the family of one of the girls in the class was included on the list. Mary had helped pick up apples on the picnic but had not come to distribute them. As the family name was a common one, no one thought that this was the same family. The girl who carried the apples in handled the situation as well as any adult.

In a discussion later at the young people's fellowship one Sunday evening, the giving of the apples was referred to. Among other things, Peggy said, when someone asked what humility is, "To be humble is to receive graciously."

What were the values in such an enterprise? The joy of playing together in the beautiful out-of-doors, widening sympathies with new rural friends, getting acquainted with a sister church, doing a piece of service which, though small, was useful, learning to plan and carry out plans, and facing the problem of how to give graciously. It was real!

The following is one boy's account of the project:

The apples, which the Sunday school class brought home from Middlefield, were distributed on Saturday, October 22, 1932. Mrs. Merrill got the names of people whom she thought would need them. Through the kindness of Mr. Arnold and Mr. Gordon, we were able to take the apples to the people in different parts of the city. The class picked enough apples for fourteen families. Each family was given four bags or more, if they needed them. Apples were also given to the Open Hearth, a place run by the city to feed unfortunate men. Some of the class delivered apples on bicycles. Some of the houses that we went to were unheated and there was not enough in the house to eat. Many had large families who certainly needed more to eat than they were getting.

The class is now finding out what their church does for the unemployed. What real service will they find next to share?

Observing Rally Day

By MARY L. DANIELS*

RALLY Day stands in the doorway of each new year of church work when vacation days have refreshed pastor and people. There it sounds its bugle call to officers and teachers of the church school, "Rally your forces!"

What are the forces of the school? Obviously, former members of classes who have drifted away; young people and children of the parish who have never attended; adults, able to leave home, who would be reinvigorated in the Christian life if they joined a men's or women's class; babies for the nursery department; shut-in people for the home department.

For what purpose shall they be rallied? Not to hear a speaker from outside who has no detailed knowledge of "our school," no active interest in building it up. Not to hear a string of "pieces" spoken by primaries and juniors, with a good story-teller thrown in for full measure. These, too, have their place in proper relationships.

Rather in some fashion to *hold up this, our own school,* with attractive demonstration of its various activities, so making it appeal to those who have been rallied by personal and written invitations. *Our church school* should be the central thought in a Rally Day program, however the topic may be expressed. All the people present have been rallied to the school, by the school, and should go away much more intelligent about all its departments, more enthusiastic about its values to church and community. Let us *drive hard* at this central idea and by careful preparation make an effectual appeal for new members, greater regularity of attendance, and a quickened enthusiasm of officers and teachers to carry on an intelligent, consecrated, spiritual work.

The following program—for either the church school or the church hour—is suggested simply as one possibility for carrying out this idea. Although this was planned for a medium size school, it can easily be adapted to larger or smaller groups.

Order of Worship

Church School Superintendent, Presiding

PRELUDE: Hymns or classical music which will create a worshipful spirit, played on piano or organ.

CALL TO WORSHIP:

Within thy temple we are thinking of thy goodness, O God; thy fame shall echo like thy name to the very ends of the earth, for thy right hand is full of victories. Psalm 48: 9-10 (Moffatt translation).

Short response of quiet music

HYMN: "Faith of Our Fathers"

SCRIPTURE: By four juniors who have been trained to read slowly and bring out the beauty of the words. Let each announce the subject of his reading and have all of them standing together at the front of the room.

1. "The Old Testament Way of Teaching," Deuteronomy 6:4-9.
2. "Teaching, a Principle of the Early Christian Church," II Timothy 2:2 and 4:1-2.
3. "Learning about God-given Wisdom," Proverbs 4:5-7 and 9-10.
4. "The Great Commandment as Given by Jesus," Matthew 22:35-39.

PRAYER: By assistant superintendent. The following may be used or a brief original one.

Lord God, our Father, we praise thee for thy wisdom and for the truth thou hast revealed to us in Jesus Christ. We thank thee for this school where we may study truth and grow in that wisdom which comes only from thee. As we meet here today, a company of those who care for the church and its widespread influence, we earnestly ask thy blessing upon us. Grant us a new year of growth in numbers, in warmth of interest, and in spiritual life. May this service be acceptable to thee and to all these our members and friends. Through Jesus Christ, Amen.

Response (Solo, or quartet of young people): "Breathe on Me, Breath of God" (stanzas 1 and 3 only)

SUPERINTENDENT: A sentence or two of welcome to the audience and statement concerning the simple demonstration to be given. Something like the following may be used after his welcoming words:

We have no pageant to present today as sometimes, for we believe this Rally Day should show you what your church school is actually doing week by week, so that you may judge its good points and also its deficiencies. We have devised a simple scheme by which the various departments will pass in review before Judge Nathan Ware, our distinguished fellow-citizen, known to you for his skill and fairness on the bench. You may not know that Judge Ware in his own branch of the church is devoted to its interests and carries on a class in its school. He happens to be a college classmate and dear friend of our pastor. Therefore, I leave the demonstration in the pastor's charge.

The Appraisal of the School by Judge Nathan Ware

(No scenery, no curtain, no properties, except such as judge's gown, school handwork samples, lesson books and papers, chairs, tables, are needed.)

(PASTOR *enters, takes out watch.*)

PASTOR: About three minutes now and Nathan will be here, prompt as always. Let me see—I think he had better sit in this big chair right over here—becomes his dignity and gives him a good oversight of our exhibition. (*Moves a big chair to one side of stage. All who enter to pass in review before the* JUDGE *should stand so as to face him partly and the audience partly.*) Exhibition! Sounds rather high and mighty! But I've an idea the Judge will be honest with us and if he pulls us over the coals, so much the better. He will know what he is talking about—(JUDGE *enters in regular judge's attire.*) Good morning, Nathan! Glad indeed to see you—knew you wouldn't be one instant late—here is your lofty seat and here we set up the tribunal of justice.

JUDGE: Well, now, John, is this a joke or is it going to be sober fact? Do you really want me to tell exactly what I think of your school after I have seen the departments represented? I can play, you know, or I can be as sober as a judge—which is it, pastor John?

PASTOR: We are really in earnest, no play about this. We hope we have some good points, and of course we have some faults. We want the best school this year we have ever had. You are the wise man to tell us how.

JUDGE: I will do my best, John. A good idea of yours, too. Do you think your officers and teachers will take it well if I name any defects?

PASTOR: I am sure of it. We had a special workers' conference to plan for this and they are all eager for suggestions. Moreover, we agreed on several new methods for this year which may appear in the presentation they give you. Ah, here comes the nursery department first of all, just samples you understand.

(Enter MRS. CARVER, *nursery department superintendent, and two mothers, one with boy of four or five by the hand, the other with baby in arms.* PASTOR *introduces* MRS. CARVER *to* JUDGE *who rises, bows, resumes seat. Mothers sit, holding children, as natural as possible.* MRS. CARVER *briefly tells of her work with animation [Each superintendent should prepare her talk so as to include the major phases of her work during the year.]: her calls to secure names of new babies—shows roll of names which hangs in mothers' or nursery room—certificate of membership; describes summer party when children are entertained out of doors by a young woman who knows how to play with them and has games planned, while mothers, some with babies, listen to a talk in the church social room on a phase of child training and later enjoy special music.)*

JUDGE: Music! How about music from the babies while mothers listen, ever get any of that thrown in?

MRS. CARVER (*smiling*): O yes, occasionally, but usually they sleep calmly. Last summer your wife addressed us, Judge Ware, on "Mother's Example in Self-Control" and I remember one baby cried lustily!

FIRST MOTHER: That was this little one here. I took her out to her sister on the lawn† and she looked out for her. I enjoyed and gained very much from your wife's talk, Judge Ware.

JUDGE: That's good. And she never told me a word about that speech!

MRS. CARVER: We have neighborhood mothers' meetings sometimes, too, when mothers discuss any of their troublesome problems.

SECOND MOTHER: Don't forget the refreshments at the party, Mrs. Carver, with all the children sitting around low tables eating ice cream and crackers—animal crackers at that! And please let me add a word of praise for our faithful untiring leader whom we all love.

MRS. CARVER (*somewhat embarrassed*): Now, I am sure it is time for us to go!

(JUDGE *rises, shakes hand of boy, and pats baby. The group withdraws.)*

JUDGE: Good work, John! There's your feeding ground for the school. Now I suppose the beginners follow, bless their hearts!

*Tolland, Connecticut.

†If this be given in a city church, the games may be in some other room, possibly on a roof-playground.

(Makes a few notes in notebook.)

(Immediately, a group of beginners enter, some carrying specimens of handwork in clay or painting, anything which they have made to illustrate lesson stories; two bring large pictures, such as Christ and the children; one or two may hold small pots which, they explain to the JUDGE, *have bulbs planted in them.*

(A small group of primaries enter at the same time. They have copies of lesson leaflets; Bible story books, showing pictures; illustrated stories of lessons they have made; postcard pictures they have pasted together; scrapbooks for gifts; etc.

*(*PASTOR *may sit, rise, open door for those going, anything easy and natural, while the* JUDGE *looks over things they have brought, holding each high enough to be seen by audience as he happily comments and shows approval.)*

JUDGE *(rising as groups enter):* Well, well, this is a regular exhibition, I should say! *(After looking at articles)* What about singing one of your songs for me?

(Teachers lead the groups in a song, one or two by each group. Primary superintendent speaks briefly for both departments, telling of their methods: story-telling; the aim to draw out thoughts from the children in free discussion; also the fact that all handwork is expressional work, their own ideas about stories from Bible, nature, home life, and so on; explains that they join in church school missionary projects and that the picture books are going to their missionary in _____, the postcards to a school in _____. As they leave they sing their simple good-bye song, the JUDGE *and* PASTOR *thank them and call "good-bye."* JUDGE *takes out handkerchief and wipes eyes.)*

JUDGE: I am such an old goose, John, that when I see a bunch of children growing along in these fine ways—why a drop of dew falls from somewhere into each of my eyes.

PASTOR: I guess the dew comes from your warm heart, Nathan. They are certainly our greatest treasures in the church life. What was that I read about them? Oh, yes! "Children are the guests of humanity and should be treated with all honor, care, and kindness."

JUDGE: And let's add, "Of such is the Kingdom of Heaven."

(Officers of school now enter, including home department superintendent; chairman of missionary committee; superintendent each of juniors, intermediates, and young people; chairman of a committee from men's class; a representative of the organized women's class; et cetera. PASTOR *introduces them in a general way, not by names; all sit in easy grouping, not in a row or semi-circle, facing audience,* JUDGE *and* PASTOR *at ends, front stage.)*

JUDGE *(now and then making note in notebook):* Friends, I beg you pay no attention to my formal robe of office. Your pastor insisted upon my wearing it and I am at his mercy! I have come here to listen, learn, perhaps suggest. Suppose, pastor John, I conduct this part of the program something like a school quiz or a cross-questioning of witnesses in a court.

PASTOR: That is a good idea, Judge.

JUDGE: Well, I know quite a bit about the work of your school and I shall begin with a commendation of your worship service, Mr. Superintendent. I heard it from the back of the room. I see you have outgrown "Opening exercises." Good point having your assistant lend a hand, also having members of the school participate in the service. What are some of your other methods?

(Superintendent tells of brief talk by himself or assistant on some leading thought of the day; a pertinent fine story by a good story-teller; Scripture read in various ways; Psalms repeated by all; special music; quiet music to lead up to opening; hymns sometimes selected by members of school; offering taken in quietness with one verse of response by piano or voices, like "We give thee but thine own.")

JUDGE: That sounds good. Mr. Assistant, I suppose you lead occasionally and do just what *you* please?

ASSISTANT SUPERINTENDENT: Quite too often for my real comfort, Judge Ware. But I know it is good training for me—indeed I find myself growing to like it better than when I began.

(From this point on the JUDGE *may question teachers and others, they telling the real methods used, or, if desired, also mentioning new methods which they plan to use. Let there be included in their replies such points as: separate room and tables for juniors and intermediates; large blank books, kept always at the church, in which, after lessons are discussed, each junior uses a page to illustrate the lesson, to record the main thoughts of the lesson, a suggested or original poem, et cetera; related activities, sometimes by a class, such as a Thanksgiving dinner to a poor family, and plans to raise money or make articles for school projects; playlet made by a class from some lesson; interviews with civic leaders to get points on needs in social, business, political world; visits to foreign-born residents of the community to learn tactfully of their customs and of their reactions to American life.*

(The intermediate superintendent should add that while their activities, such as hunting up topics in the pastor's or public library and working up biblical plays, are similar to the juniors', yet they are a degree advanced just as in public school grades; that they sometimes write ten-minute themes in the class in their blank books; that she, or he, takes the group now and then to visit institutions where they may see needs of less fortunate boys and girls; that they believe their classes to have especially emphasized applied Christianity and the possibility of friendship with Jesus; that from them the pastor forms a class to be prepared for church membership.

(Young people's and senior class leaders may emphasize the value of free discussion; of class and group organization; their usefulness to the pastor, in promoting and conducting special meetings, in helping unemployment in the parish, in ushering at services, et cetera.

(The adult representatives should describe their work, such as: the women's "Friendly Class" visits the sick and lonely; has a small fund for gifts of plants, flowers, magazine subscriptions; promotes special study in social relations by a weekday class; cultivates private, devotional periods of members; et cetera.

(The chairman of missionary committee will tell of their foreign and home projects; posters to keep these before the school [She may show one or two posters, made by an artistic young person of the school, each giving one of the projects in large letters, painted illustration, amount of money contributed for it, et cetera]; worship services with playlets, stories; and so forth.

(The superintendent of the home department describes their calls to shut-ins [young mothers, aged and infirm men and women]; luncheons for four women at a time at her home with church women dropping in to see them; occasional teas; study of magazines given them; voluntary gifts for school projects; and emphasizes that it is always their purpose to make all members of the department feel themselves a part of the church life.)

JUDGE *(having asked questions to start each one of the above, and heard all, often taking notes, rises, faces front, yet also toward group, and comments somewhat as follows):* Who wouldn't want to join the forces of such a school! Pastor John, I congratulate you on such earnest and advanced workers! One thing, however, puzzles me—where do you get your teachers when you don't seem to have a leadership training class?

PASTOR *(smiling):* You have struck a tender spot, Judge. The fact is we do have trouble about some of our teachers just because we haven't achieved a training class for our young men and women. A few have been to conferences and institutes for short courses. That is the sort of class you conduct in your school, isn't it? If we had a leader for it here in this church—why, we would be showing you such a class today.

JUDGE: You don't absolutely need a leader from your own church, nor need you overtax the pastor to do it. Get in touch with your state secretary of religious education. He will have ideas. You *must* have a training class. Why, friends, this school feeds the church and you want well-taught, intelligent church members.

I cannot speak too emphatically of the need of a training class for officers and teachers in each local church or for several neighboring churches combined. It isn't because I teach one that I say this. I hammered at the idea before anyone dreamed of my taking it. Someone else tried it first, then they asked me. I felt honored and took a year to prepare myself for its leadership. How do we get teachers for our grammar and high schools? Do we go around the community and ask this and that attractive person, "Won't you help us out by teaching the fourth grade next year?" Rather, we look to our normal schools and our colleges with their courses in education and psychology. Shall we belittle the teaching of the Book of Books and the right approach to the personalities of our young people? Not so. This is a day when we must have trained teachers. Go to it, Mr. Superintendent and friend pastor, get you up a class straightway.

SUPERINTENDENT: Where to get a teacher for it, Judge Ware, is our problem.

JUDGE: You have a state secretary of religious education, I know, and you may have a county secretary. Sometimes one or the other of them forms a union class to meet one evening a week. Talk with them first of all.

PASTOR: I have an idea which seems to me an inspiration. Here is the Judge with a class of nine, he tells me, why can't we send our candidates to him and have a union class without more ado? *(All on stage clap lustily.* JUDGE *looks surprised, and embarrassed, but soon recovers.)*

JUDGE *(after brief pause, pacing back and forth):* Well, John, I would be willing. Let me see—I divide the time into six months of Bible study, six months on the principles and methods of education, and six on child and adolescent psychology. I am about to complete two of these in a few weeks and begin on the psychology study. Any group could begin then and go on to the other two, finishing in a year and a half. I feel sure my class would be willing, for we want to cultivate friendliness and cooperation with you as much

(Continued on page 40)

Suggestions for Building Worship Programs

OCTOBER SUGGESTIONS FOR THE PRIMARY DEPARTMENT

*By Bernice A. Buehler**

THEME: *Discovering ways in which we can make our small world a part of our Father's World.*

Thinking with the Leader

Worship is the church school's unique contribution to the religious experience of children. Appreciation of nature, right conduct, and brotherly relations will be taught in secular education but it is only through worship that these experiences are related to God our loving Father and motivated by Christ-like love and understanding. The child in his worship experience should come to sense his own relationship with God a loving Father, Creator and Giver of all good gifts, who needs the help of children to carry on his work in the world.

Let us make it our purpose for this year to discover our own methods, our own materials, our own opportunities for worship, adapting the suggestions on this page to our own situations, so that through our worship experiences we will lead the hundreds of boys and girls of our international primary department into a keener awareness of God and a deeper desire to cooperate with him in the work of the world.

When do we worship? Recall your own worship experiences. Were they stimulated by an appreciation of God's goodness, a colorful sunset, a panorama from the mountain top, a beautiful poem, a selection of music? Or were they aroused by the awareness of God's plan for the world and your own responsibility in helping to work out that plan. In either instance, through appreciation or the facing of a problem, you were transported from "the world of many to the over-world of One." In the light of that deepened relationship with God, you decided to go "back to the world of many to fulfil the will of One." So children, through appreciation of the wonders of God's world or the facing of some felt problem, worship God and discover the motive power to do, in a Christian way, the things they most want to do.

Our task is then a twofold one. First, to utilize the moments of appreciation and problem-sensing which will be conducive to worship experiences; and second, to create the above situations through the atmosphere of the room, pictures, poems, stories, and other materials. Harold, arriving at the church, challenged leader and pupils with his problem, "I saw an old lady, Sunday, who lives in a house without any window panes. She must be poor. Couldn't we do something to help her?" Betty, seeing in her primary room pictures of autumn and one of a little boy and girl gathering leaves, gave a recital of her Saturday's walk through the woods, which called forth similar experiences from the other children—all of which were made a part of the worship service, deepening the appreciation of God's way of making "Everything beautiful in its time." In the former situation the worship leader recognized the problem of the child, "How can we help the woman?", let it become the problem of the group, and helped them to face the need of their cooperation with God in caring for the woman. In the latter experience the leader set the stage, so to speak, with pictures, poems, and colored leaves for a common appreciation of the out-of-doors. In both cases the interest of the children guided by the leader became the nucleus of the worship experience. This informality, which is simply the leader's recognition of the child's interest and suggestions with a corresponding adjustment of her program, is the secret of a real worship experience. This does not imply that the leader must know the latest thing in worship materials, neither does it mean that she must be an expert in the field, but it does suggest that she must recognize the child's contributions and needs first, placing the program second in importance. With this in mind, activities, materials, and procedures will be suggested in the hope that, as suggestions, they will be freely adapted to your specific situation.

Frequently the children arrive ten or fifteen minutes before the opening hour of church school. Make that time a part of the regular session by using it as a preparatory period, a fellowship which will lead into the worship service. The activities which might induce worship should be started in that time, thus building the natural foundation for the worship experience.

Activities Conducive to Worship

1. Making a booklet entitled "Discovering Our Father's World." Include pictures of vacation experiences, happy home activities, school and community activities. It might also include original stories, poems, and drawings. This could be an individual or a class book.
2. Learning a new song or poem.
3. Writing of a story or poem by individuals or groups.
4. Sharing vacation experiences through conversation and the displaying of vacation souvenirs.
5. Considering ways of welcoming first-graders and new pupils.
6. Considering room decorations and possible improvements in the arrangement of the room.
7. Studying specific social conditions in the community to discover ways of making people happier.
8. Dramatizing summer activities.

October 1

THEME: *Sharing the beauty of our Father's world discovered in vacation experiences.*

MATERIALS TO HAVE ON HAND:

1. Snapshots of summer activities.
2. Souvenirs from places visited. (Sea shells, World's Fair souvenirs.)
3. Books, pictures, poems of summer activities.
4. Pictures of local spots of beauty.

FELLOWSHIP:

The children will relate their summer experiences eagerly if they have sympathetic listeners. Let them share experiences with each other. Look at the souvenirs which have been brought, suggest that they bring their own collection. Weave the words of the song, "God Our Loving Father," into the conversation.

Who made ocean, earth and sky?
God, our loving Father.
Who made sun and moon on high?
God, our loving Father.
Who made all the birds that fly?
God, our loving Father.

Who made lakes and rivers blue?
God, our loving Father.
Who made snow and rain and dew?
God, our loving Father.
He made little children too,
God, our loving Father.

—AUTHOR UNKNOWN.

(This song will be found in the *Concord Hymnal.* The music is also in *Songs for the Little Child* by Clara Belle Baker, Abingdon Press, the song, "God Loves Me.")

SONG: "God, Our Loving Father" (The repetition of music and words makes this an easy song to learn. Let the leader sing the question and the children answer in the first usage.)

POEM: "Great, Wide, Beautiful, Wonderful World"

Great, wide, beautiful, wonderful world,
With the wonderful water around you curled,
And the wonderful grass upon your breast,
World, you are beautifully dressed.

The wonderful air is over me,
And the wonderful wind is shaking the tree—
It walks on the water, and whirls the mills,
And talks to itself on the top of the hills.

You friendly Earth, how far do you go,
With the wheat fields that nod and the rivers that flow,
With cities and gardens, and cliffs and isles,
And people upon you for thousands of miles?

Ah! you are so great, and I am so small,
I can hardly think of you, World, at all;
And yet, when I said my prayers today,
My mother kissed me and said, quite gay.

"If the wonderful World is great to you,
And great to father and mother too,
You are more than the Earth, though you are such a dot!
You can love and think and the Earth cannot."

—WILLIAM BRIGHTLY RANDS, publisher unknown

PRAYER:

We thank thee, God, our loving Father, for this thy day. We thank thee for our happy vacations. (Include experiences which have been shared with the group.) We thank thee for our new school year. Help us to be kind and thoughtful of others this year and so make our church school a happy one. Amen.

SONG: Recall a song familiar to the group: such as, "Every Morning Seems to Say"†

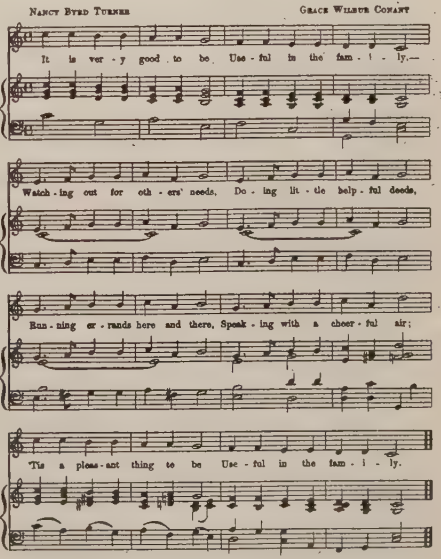
STORY: "Herman's Birthday Trip"† (Happy experiences are more complete when they are shared.)

Herman was whistling as he started down the road. He was very happy. It was his birthday and he was

†From *Primary Worship Guide* by Jeanette Perkins. Copyright the Pilgrim Press. Used by permission.

Useful in the Family

NANCY BYRD TURNER — GRACE WILBUR CONANT


It is ver - y good to be Use - ful in the fam - i - ly.—
Watch - ing out for oth - ers' needs, Do - ing lit - tle help - ful deeds,
Run - ning er - rands here and there, Speak - ing with a cheer - ful air;
'Tis a pleas - ant thing to be Use - ful in the fam - i - ly.

—From *Song and Play for Children,* by Danielson and Conant. Copyright The Pilgrim Press. Used by permission.

*Student, The Divinity School, Yale University, New Haven, Connecticut.

spending it in the way he chose himself. He carried over his shoulder a bag on the end of a stick. He was to have the whole day all to himself to climb the nearby hill and pretend he was an explorer.

"I am lost on a desert island," he pretended to himself. "It's ever so much nicer to be lost alone than to have somebody with me. Now I can discover things all by myself."

He went on whistling until he saw ahead of him something that made him stop. He wanted to say, "Oh, look!" but there was no one to whom to say it.

In a swamp at the foot of the hill a big blue heron was standing on one leg, watching Herman as he swung along. The bird was so large it seemed as if it must be able to speak. "Can you talk?" Herman asked, but the great bird spread its wings and flew away. "Oh," said Herman, disappointed, but there was no one to hear him, nor care.

He started to climb the woody hill. "Nobody has ever climbed this hill before," he pretended. "I'm exploring." He looked this way and that to see what he could see, and there, near the path, were rose-colored splotches which he could not understand. It was lichen, growing like gay clusters of flowers close to the damp wood, or clinging to it like fairy moss. He put out his fingers and felt its velvety smoothness. He wished his father was there to tell him what it was, or his mother, to enjoy the pretty color with him, or his small brother, to touch it with him. But he had chosen to come alone.

"I am at the South Pole, or somewhere," he had to keep reminding himself. "I've lost all my companions. Or maybe I'm lost on a desert island. Yes, that is it. I'm wandering about to see what grows on the island." A cloud of dust rose from something under his feet. He stooped to see what he had stepped upon. It was a puff-ball, brown and soft, sending its seeds fine as pollen into the air when it broke. Herman found another, and squeezed it to watch the dust fly out.

"How Junior would like this!" he thought, and was sorry that he had chosen to come without his small brother.

Presently he heard a rustle in the leaves, and going further he discovered a whole family of little wood animals playing together, chasing and tumbling over each other. Herman wanted to laugh, but laughing all by himself had an empty sound. Again he wished for Junior.

He went on up the path and stopped by a spring to rest and eat his lunch. But he did not even open up his bag, for his eye fell upon something the like of which he had never seen in all his life. It might have been a fairy's covered basket, for it was no longer than the part of his finger from joint to point. Or, as he looked closer, it seemed like a beautiful pale green jewel dotted in a band of black and gold. It was hanging from the under side of a log. He dared not touch it for fear he would harm it, but it seemed to him the prettiest thing he had ever seen. He didn't know that it was a chrysalis or caterpillar's cradle, from which would come, in a week or two, one of the beautiful brown and gold butterflies he loved to see flying about. He only knew it was so lovely that it made him wish for his mother. His mother loved all beautiful things and knew a song about them:

"All things bright and beautiful,
All creatures great and small,
All things wise and wonderful,
The Lord God made them all.

"He gave us eyes to see them
And lips that we might tell
The goodness of our Father,
Who doeth all things well."

He was thirsty and looked into his bag for a cup to fill at the spring. He had packed his bag himself, but now he remembered that he had left out a cup. There were other things in the bag, however, and he tore squares of paper and worked with them until he had invented a paper cup. He was pleased with himself, but he missed something. There was no one to look on and say, "Now make me one, Herman," which Junior always said when his big brother made anything.

"Something is the matter with my birthday trip," sighed Herman. "It was going to be so fine. But nothing is so much fun as I thought it would be." He wondered why. Everything had turned out as he had planned, he had wandered by himself up the hill he had chosen to climb; the whole way had been filled with interesting and beautiful things, but there was something lacking. Even eating his lunch by himself was not what he had expected. He wished it was a picnic, with his father and mother and Junior.

Suddenly he jumped up. He knew what was the matter with his birthday trip! He began to think very fast. He looked again at the lovely green jewel hanging from the log. "Perhaps I could draw it," he thought and took his box of crayons from the bag.

"I'll have to tell mother about the black and gold dots," he thought, for he could not make them look as pretty as they should.

Then he took a blue crayon and drew a picture for Junior. It was of the blue heron he had seen. Then he packed his bag and started down the hill. He was whistling now. The day seemed happier. Halfway down he stooped to pick up a puff-ball to take to Junior and when he found bits of wood with rosy lichen he gathered some for his father. Oh, he was having a splendid birthday trip! He was still whistling merrily as he came in sight of his house. Junior was playing by the door and came to meet him. Herman pulled the puff-ball from his pocket. "One of my discoveries!" he cried, and laughed to see Junior's surprise as he squeezed the dusty ball.

"Come and find mother and father," he said. "I have my whole birthday trip to share with you!" And when they were all together he told them all that happened. He gave Junior the picture of the heron and his father the bits of lichen. Together they marveled at the lovely color and heard how the lichen grew. Then he told of the animals playing and turned somersaults for Junior to show how they had tumbled over each other, until Junior and the rest laughed and laughed.

He showed them the cup he had made and taught Junior to make another, which made his little brother very proud indeed. Last of all he took out his picture of the green jewel which had hung from the log. "But my picture isn't half so pretty as it really is," he explained sadly.

"A chrysalis!" said his father. "Where did you see it?"

"I would walk a long way," said his mother, "to see anything so beautiful."

"Won't you take us to see it, Herman?" asked Junior.

So, with their treasures in their hands, they went over the path with Herman, and this time Herman felt quite differently. Now when he laughed aloud it didn't have an empty sound. When he said, "Oh, look!" there was some one to listen. When he found something he did not understand there was some one to explain. At last they came to the fallen log and Herman found the chrysalis. All four fell on their knees and almost held their breath as they gazed at the green jewel.

"Look!" said Herman and pointed to a brown and gold butterfly flitting above them.

"He was once folded into a cradle like this one," said his father.

"And was only a brown caterpillar when he made it," said his mother.

"Isn't it wonderful!" said Junior.

"Sing your song about it," said Herman, and his mother sang:

"All things bright and beautiful,
All creatures great and small,
All things wise and wonderful,
The Lord God made them all.

"He gave us eyes to see them
And lips that we might tell
The goodness of our Father,
Who doeth all things well."

SONG: "Father, We Thank Thee"[2]

OFFERING: "Our Gifts"[3] (Sing this as the offering is taken, or as a response.)

LEADER: This morning we have been sharing our happy experiences with each other. To share our appreciation of God's love with boys and girls who are not here, we bring our gifts of money.

SONG: One familiar to the group.

October 8

THEME: *Making my home a happy part of our Father's world by being thoughtful of others.*

MATERIALS TO HAVE ON HAND:

1. Some of the souvenirs of last week. Arrange a place to keep those which the children bring.
2. Pictures of families working and playing together. (Many of the home magazines have very good family pictures. Mount and file them for continued usage.)
3. Select pictures from your picture set.

FELLOWSHIP: Enjoy the souvenirs with the children. While looking at their things you will want to sing "God, Our Loving Father." Let several of the children sing the question with the leader while the others respond with the answer. Focus conversation upon your special activity. If you decided upon the first one, you will want to work on the section about vacation experiences. Lead the children in a discovery of the part the family played in their happy summer. Help them to appreciate that it was consideration for others and helpfulness that made them all happy. Introduce the children to the song, "Useful in the Family"[4] (see accompanying music), through the use of pictures. Choose from your file pictures to illustrate each phrase of the song. Show these pictures as you talk with the children. For instance, when saying:

"It is very good to be useful in the family," show a picture of children helping in the home;

"Watching out for other's needs," show a picture illustrative of a child's thoughtfulness;

"Doing little helpful deeds," show a picture of a child setting the table or some other home task;

"Running errands here and there," show a picture of a child going to the store;

" 'Tis a pleasant thing to be useful in the family," show another picture of children helping.

Showing the pictures as you sing the song stimulates the child's interest, helps him to visualize the song, and makes memorization a pleasure, not a task.

LEADER: We have been telling of some of the things which make our homes happy. As Miss R. plays for us, let us think about some of the things mother did for us yesterday. (Pause) Let us think of some of the things father did for us. (Pause) Now think of some of the things which you did to make mother, father, sister, and brother happy.

QUIET MUSIC: "Energy" by Barnes[5]

SONG: "The Home God Gave to Me"[6] (See *International Journal* for May, 1933), or "The Happy Family"[7]

PRAYERTIME: If the children are ready for it, suggest that they say their own prayers. Let the leader include in her prayer suggestions made during the fellowship period.

SONG: One familiar to the group, as,
"My Day"[8]
"Home at Twilight"[9]
"A Child's Thanks"[10]

STORY: "Saturday's Work and the Picnic"‡

Katja came home from school one day feeling very glad. Before she took off her coat she began to talk. She said: "Mother, there's going to be a picnic on Saturday. Teacher told us about it. Mother, I'm invited. So is Anton. Peter, too. Mother, may we go?"

"Are we invited?" cried Anton and Peter together. "How do you know we're invited?"

"Teacher said so," said Katja. "There's to be ice cream. Teacher said so. Oh, Mother, may we go?" Three pairs of blue eyes looked anxiously at Mother Anna. Anton and Peter and Katja were thinking so much about the picnic that they had forgotten all about dinner.

"Father Joseph is away all day," began Mother Anna, slowly. "Jan is away at work too. Baby Paul is too small to work. And that leaves Sonia and me to do all the Saturday's work."

"Oh, bother!" began Katja crossly. Then she stopped. Anton and Peter were looking very cross too.

"On Saturday," went on Mother Anna, slowly, "Anton and Peter take their wagon to the store for groceries. They carry in wood and coal for me. They sweep the walks and cut the grass. They help care for Baby Paul. Katja helps me about the house. She helps with baking. She runs errands for me. She dusts. She mends. There is much to do on Saturday."

Still Anton and Katja and Peter looked quite unhappy. Then Peter smiled. "I know what we can do," he cried. "We can get up very early on Saturday morning and get all the work done before we go. Then we could go, couldn't we?"

"Some of the things we could do on Friday," said Anton. "There's two whole hours after school. We could come home and work."

But Katja said: "I don't see why we have to work so much. The other girls don't have to work. They can go to picnics. Their mothers don't make them stay home and work." Then Katja cried. You see, she wanted very much to go to the picnic.

Then Sonia said: "Let Katja go to the picnic. I will do her share of the work and my own too. I can if I work very hard." Sonia came and sat down by Katja and stroked her hair. "Stop crying, little sister," she said. "Sonia will do your work. Please let her go, mother?"

Katja stopped crying. She jumped up and threw her arms about Sonia's neck and kissed her. "If I work on Friday and get up early on Saturday and work fast I can do the most of it myself. The next Saturday I will do some of your work, dear, kind Sonia, and you may go some place."

"If you do that," said Mother Anna, smiling, "you may all go to the picnic."

Oh, what a busy time they had on Saturday morning! With the first peep of day Anton and Peter and Katja were awake. They sprang out of bed. They sang as they dressed. By nine o'clock the groceries were all brought home. The grass was cut. The walks were swept. The wood and coal were

‡From *Child Life and Religious Growth* by Edna M. Bonser. Copyright 1928. Used by permission of The Abingdon Press.

carried in. Katja had swept and dusted. She had mended her stockings. She had washed the dishes. At ten o'clock the boys and girls came by. They called: "Come on! Come on! Everybody who is going to the picnic, come on!"

Anton and Katja and Peter ran out. They waved good-bye to Baby Paul in the doorway. They ran off chattering and singing.

They came home quite late in the evening. "My!" said Katja, soberly, "picnics are fun, but home is nice, too, even if you do have to work."

"I say home's nice," said Anton. "Who minds a little work? I like to work for Mother."

SONG: "Father, We Thank Thee"
OFFERING: (Same as above)

October 15

THEME: *Making school a part of our Father's world by cooperating with my playmates.*

October 22 and 29

THEME: *Helping to make our community a part of our Father's world.*

The child's first interest is in his own home and school. We have tried to challenge him with the responsibility of doing his Christian part in home and school. For the next two Sundays take a glance at your community. Help the children to become conscious of the fact that all is not right with the people around them. Create an appreciation for underprivileged people as personalities, avoiding the "better than thou" attitude and aiming to develop charity in the deepest sense of the word. The interest should be created now with the hope that by Thanksgiving the group will desire to do something to relieve the situation. The conditions in your local community must determine the emphasis which is to be made.

Situations which have enlisted the interest of children are:

1. Poverty of groups of children. Why do not all children have the food, clothing, and shelter which we have?
2. The labor of women and children in factories. Why do some children have to work while men play on the golf course?
3. Race problems rising out of dislike for foreigners and Negroes.
4. Home mission projects in the community. If your church does not carry on such a project, help some other church in theirs, or create your own project around your own interest.

Source Materials

POEMS:
- "Where Go the Boats?" by Robert Louis Stevenson
- "Down on the Shore" by William Allingham in *My Bookhouse*
- "September" by Helen Hunt Jackson
- "Robin Redbreast" (A good-by to summer) by William Allingham, in *Children's Poetry*, Section II. Also in *Child Life and Religious Growth* by Edna M. Bonser

"Hearts, like doors, will ope with ease
To very, very little keys;
And ne'er forget that two of these
Are 'I thank you' and 'if you please'."

"Politeness is to do or say,
The kindest thing in the kindest way."

He hath made everything beautiful in its time. Ecclesiastes 3:11.

Honor thy father and thy mother. Exodus 20:5.

A new commandment I give unto you, That ye love one another, as I have loved you. By this shall all men know that ye are my disciples, if ye have love one to another. John 13:34, 35.

STORIES:
- "Which Home Is Best?" Course I of the Christian Nurture Series.
- "The White Dove," from *More Mother Stories* by Maud Lindsay, Milton Bradley Co.
- "How Corwin Chose His School" (Excellent for third Sunday), and
- "Playgrounds," in *Primary Worship Guide* by Jeanette Perkins, Pilgrim Press.
- "The Party," from *Good American Vacation Lessons* by Danielson and Stooker, Pilgrim Press.
- "A Man Who Brought the Sunshine to Children," "A Man Who Did Not Want Anyone to be Poor," and "The Golden Rule in Business," found in *Stories of Brotherhood* by Harold B. Hunting, Missionary Education Movement.
- "Jane Addams," from *Better Americans*, Number II, by Mary Debardeleben, Missionary Education Movement.
- "Arthur Nash," from *Pioneers of Goodwill* by Harold B. Hunting, Friendship Press.

SONGS:
- "Giving Thanks"[11]
- "Father, Bless the Gifts We Bring Thee"[12]
- "God's Love"[13]
- "Song of the Sea"[14]
- "Home and School and Play"[15]
- "The World Is Very Beautiful"[16]
- "Happy Little Children"[17]
- "Working and Playing"[17]

INSTRUMENTAL MUSIC:
- "March Romaine"[18]
- "Prelude," Chopin[19]
- "Prelude in E Flat"[20]

1, 2, 5, 7, 9, 10, 12, 16, 20 *Primary Music and Worship*. Philadelphia, Presbyterian Board of Christian Education, 1930.

3, 14, 15, 18 Elizabeth McE. Shields, *Worship and Conduct Songs*. Richmand, Va., Presbyterian Committee of Publication, 1929.

1, 2, 6, 10, 13, 17, 18, 19 Clara Beers Blashfield, *Song Friends for Younger Children*. Rock Island, Ill., The Vaile Company, 1931.

2, 8, 11, 18 Edith Lovell Thomas, *First Book in Hymns and Worship*. New York, The Abingdon Press, 1922.

1, 4 Danielson and Conant, *Song and Play for Little Children*. Boston, Pilgrim Press, 1925.

13 Mrs. Crosby Adams, *Worship Songs for Beginners*. Chicago, Clayton F. Summy Co., 1924.

OCTOBER SUGGESTIONS FOR THE JUNIOR DEPARTMENT

*By May Fenerty Settle**

"For every child moral and spiritual training that will enable him to stand firm under the pressure of life."—CHILDREN'S CHARTER.

"As a result of worship, there should be not only religious feelings, but also a clearer understanding of God and a stronger determination to live as he would have us live."—MARY ALICE JONES, in *Training Juniors in Worship*.

THEME FOR THE MONTH: *Christianizing the Community*

OBJECTIVES FOR THE MONTH:

For Leaders: That, as never before, the worship services for the department or for the group shall be meaningful because the experiences of the juniors shall have been, under guidance, such that a worshipful outcome is possible and normal.

For the Juniors: That there may be experiences in group thinking, in group planning, in cooperative investigation and study, in evaluation and execution of plans, out of all of which worship shall emerge, whether as an expression of sensed need or of overflowing feelings of thankfulness, and

That the juniors may grow in recognition that their services are not services of worship unless the participants are sincerely seeking to grow in the ideals of the God to whom worship is offered.

A WORD TO LEADERS: Having spent time and thought upon the themes so keenly pointed out by "Jesus' Code of Friendship" *(International Journal*, page 34, July, 1932) and "A Social Hymn for Children" by Jeanette E. Perkins *(International Journal*, page 26, July, 1933), we are now attempting the more difficult task of looking at our immediate community and its needs as if through the eye of the Master, and seeking how we may "cause it to be Christian." Spend a few moments defining for yourself the verb with its causative suffix and the rather widely inclusive noun. Moreover, our present juniors will themselves be community-builders with full responsibility in all too short a time. If they are to be helped to act in new ways, they must first think (sometimes in quite new ways), must feel (sometimes in quite different ways), must evaluate various possibilities of action, and seek to choose wisely the procedure which offers the greatest good to all. To borrow the phraseology, we may make a community Christian by first raising up a generation equipped and willing to do the work. Nor may we forget that leaders who would change the living of others must prepare themselves to change their own living, when necessary, in conformity with the same high standards, seeking steadfastly to become, not *guide-posts*, but *guides*.

*Topeka, Kansas.

Resources For the Month

INSTRUMENTAL CALL TO WORSHIP: Use hymn tune "Antioch," Handel's "Joy to the World! The Lord Is Come!" Try reading the words without the usual Christmas connotation, and see how the poem may be used in furthering the thought of a world in which "the Lord is come" indeed. For variety, use "Consolation," Mendelssohn's "Songs Without Words," hymn tune "Felix," often used with words "We Would See Jesus" or "Still, Still with Thee."

CALL TO WORSHIP: (Jeremiah 7:21, 23)

Give ear, all ye inhabitants of the world,
Both low and high, rich and poor together,
Thus saith Jehovah of hosts,
the Lord God of Israel . . . .
Walk ye in all the way that I command you,
That it may be well with you.

RESPONSES TO THE CALL TO WORSHIP:

The ways of Jehovah are right
And the just shall walk in them. (Hosea 14:9b)

He hath showed thee, O man, what is good;
And what doth Jehovah require of thee
But to do justly and to love kindness
And to walk humbly with thy God. (Micah 6:8)

Or use an appropriate hymn stanza.

HYMNS FOR THE MONTH:
- "O Jesus, Prince of Life and Truth"
- "Teach Us, O Lord, True Brotherhood"
- "O Brother Man, Fold to Thy Heart Thy Brother"
- "When Thy Heart, with Joy O'erflowing"
- "Where Cross the Crowded Ways of Life"
- "Dare to be Brave, Dare to be True"
- "This Is My Father's World" *(particularly the third stanza)*

POEMS WHICH HELP: See the July, 1933, issue of the *International Journal*, worship guidance for intermediate and senior departments, for poems and other quotations from which selection may be made for use with juniors.

October 1

THEME: *Jesus' Standards for a Christian Community*

BIBLE RESOURCES:

1. *Words of Jesus—*
   - About Neighborliness—Luke 10:33
   - About Friendliness—John 13:34, 35
   - About Kindliness—Luke 6:30, 31; Matthew 10:42
   - About Forgiveness—Matthew 5:44; Luke 6:27, 28; Matthew 5:14, 15
   - About Sharing—Luke 12:31-34
   - About Love—Job 3:16; Matthew 22: 37-39

2. *Examples of Good Neighbors*—
   I Samuel 25:16f; Luke 10:33; Acts 4:32; I Samuel 18:3
3. *Scripture Jesus Probably Knew*—
   Leviticus 19:18; Deuteronomy 24:14; Zechariah 8:16, 17; Amos 5:24; Micah 6:8; Hosea 12:6; Proverbs 31:9; 21:15

DESIRED OUTCOMES:

That the juniors shall come to feel that Jesus taught principles which may be applied today, though the times are different;

That they shall desire to be kind, friendly, loving, as Jesus was;

That they shall be guided into a growing ability to recognize the daily opportunities to live in a Christian way, and, so living, know they are accomplishing a part in making a community Christian.

SUGGESTED PROCEDURE: Have the instrumental call to worship played, and help the juniors to understand that this quiet, prayerful way of playing is intended to be their summons to quiet and thoughtfulness and readiness to think God's thoughts with him through the service. Briefly interpret the social message of the words and introduce the theme for the month. The juniors will then be ready to use their Bibles in the attempt to find what Jesus thought about the ways people who were to live fairly close together, as a community must, should be doing for and with each other. Perhaps you will assign the Scripture references to class groups, so that the teacher-guide may help them to uncover the central truth. Be thankful for original thinking when it occurs, and utilize it as fully as circumstances permit.

The *story* may well be one of "A Good Neighbor" and should be told by a junior. Let your junior council function here, by selecting one to tell the story.

After this informal development of the theme, ask all to lay aside the things they have been handling, and while the instrumental call to worship is played again, quietly, to think with you about the words of Jesus of which they have just been talking. Perhaps they will follow through the music into worship, if you ask them to think about what Jesus might be thinking if he had been a person in the junior group today, reading and talking with the rest. Then, assuming external conditions are safe-guarded against interruption, proceed with a brief service whose chief objective shall be stimulating the desire to be kind, friendly, helpful. Use the call to worship, a response, a selected praise hymn, perhaps a few memory verses upon the theme, and then before the unison use of the Lord's Prayer, have read very sympathetically,

BUT WHEN YE PRAY

But when ye pray, say *our*—not *mine* or *thine;*
Our debts, *our* debtors, and *our* daily bread!
Before the thronged cathedral's gracious shrine,
Or in thy closet's solitude instead,
Who'er thou art, where'er thou liftest prayer,
However humble or how great thou be,
Say *our*, thy brother man including there,
And more and more it may be thou shalt see
Upon life's loom how thread to thread is bound;
None for himself, but men and fellow-man,
Or near or far, meet on one common ground,
Sons of one Father since the world began.
So shall God's Kingdom come in might and power
When all can pray, not mine, or thine, but *our*.

—FRANCES CROSBY HAMLET, in *Quotable Poems*, Vol. I, Willett, Clark and Co. Used by permission.

After the prayer, instead of a march played while the classes pass to their study, use the instrumental prelude again, or the music of another hymn on the theme, played worshipfully instead of martially. Ask the teachers to give a few moments to any necessary follow-through.

October 8 and October 15

THEMES: *Facing Responsibility for Making a Community Christian. What Needs Christianizing in Our Community?*

QUESTIONS TO STIMULATE THINKING: Can a proclamation from a mayor, or a president, make a community Christian? Can the police? The schools? Can any particular church? Or one church more than another? *How* do they help? *Whom* do they help? Do the boys and girls of the church have a share in the responsibility?

WORD TO THE LEADERS: Each group must scrutinize its own living conditions to determine where the local need for growth toward Christlikeness lies, and each group must choose which of several possible avenues it will choose to investigate. What is the community attitude toward law-observance? Be confident juniors will know it, if it is a lax one. Liquor, traffic regulation, clean elections, relations between employer and employee, housing and cheap rent—all offer possibilities for facing up to conditions, causes, and cures. Are there racial distinctions? Is yours, for example, one of the communities where there are only a few of a race in residence, say for example, only a few Negroes? Do the children of these families have no church life because cultivated parents are too proud to expose their children to attitudes they themselves have found are existent in the white churches?

Be courageous enough to talk fairly and frankly with the juniors, for they are getting opinions and arguments which are not Christian in many contacts. They need guidance in visioning how religion can strengthen folks to answer their own prayer—"Thy Kingdom come . . . on earth, as it is in heaven."

RESOURCES FOR THE LEADER:

Juniors and the Liquor Problem, Acheson, Methodist Book Concern. (Especially valuable for the leader who is uncertain how to face this question with the boys and girls. In line with newer educational viewpoint.)

Rules and Laws, Methodist Book Concern, 15 cents. (Written for use with intermediates, but helpful for the junior leader.)

The Human Price of Coal, Association Press, 40 cents. (Prepared by the American Friends Service Committee.)

War and Peace, study outline, Friends' General Conference, 1515 Cherry St., Philadelphia, 15 cents.

The Negro in American Life—same source as above.

Toward Racial Understanding, American Baptist Publication Society, Philadelphia, 15 cents.

Why Are There Rich and Poor People?, Westminster Press, Philadelphia, 15 cents.

PRAYERS:

"O may our eyes be open, Lord," third stanza of "A Social Hymn for Children," Perkins, *(International Journal*, July, 1933).

"For all who toil" and "A Litany of Thanksgiving and Intercession," page 27, same issue of the *Journal*.

MEDITATION:

MY FATHER'S WORLD—AND MINE

My Father's world—and yet
For me he leaves some stirring mighty tasks;
And bids me share with him
In building love and truth and joy
To make his dream come true.

My Father's world—and yet
On me waits part of all the beauty, love,
And tenderness the world
Might use in building other powers
To make his dream come true.

My Father's world—and yet
Not his until each willing child of his,
For him and for his dream,
Gives love and toil and sacrifice
To make his dream come true.

—M. F. S.

October 22 and October 29

THEME: *What Can We Juniors Do to Make Our Community Christian?*

WORD TO LEADERS: Juniors are very much alive, and being alive today is either a challenge or a burden. Daily experiences are building life for juniors. There is much that makes life difficult, but religion should function to make life and effort meaningful. Exercise due care that your worship plans, using materials listed above, are not ended without providing for the actual experience of working to accomplish a definite step of improvement. Only the local group can determine what that step might well be.

STORY:

"The Demon" or "Paul and the Airplane" in *Juniors and the Liquor Problem*, Acheson (see list of resources above)

"Adventuring for Beauty" or "A Champion of Labor in *High Adventurers*, by Mary R. Parkman (Century Co.)

"Adventuring for Beauty" is a story of the boyhood of Edward William Bok, centered about his grandmother's words, "Make you the world a bit more beautiful and better because you have been in it." His grandfather's life and the challenge of these words dominate his life purposes. Find the story also in Edward Bok's own writings.

SUGGESTED PROCEDURE: Throughout all the themes which are selected with special thought to the motivation of the desire to act, it would seem more direct to have the informal conversational part of the service first, with the use of a hymn or a poem or a prayer wherever that use is a natural step toward furthering growth. This means that after the story and the discussion of what one young person did, there will be the facing of the community, "Ourtown," wherever it is, and what "Our Group" shall do to show that we are trying to do our part in making "Ourtown" Christian. When we have come to an agreement that of all the things we might do, we will try to do this one thing this week, perhaps we shall be ready for a quiet time in which we shall seek God's help and strength. Then a moment of quiet music, such as "When Thy Heart, with Joy O'erflowing" (Tune: Bullinger), helps toward worship, and "O Jesus, Prince of Life and Truth" may be true prayer as well as song.

For schools which have always followed the plan of having the worship during the first moments after the beginning hour, there may continue to be a time of joyful praise which also is worship, this to be followed by the informal discussion which is in turn strengthened by the quieter worship which is a splendid preparation for study.

MEDITATION:

THY NEIGHBOR

Who is thy neighbor? He whom thou
Hast power to aid or bless;
Whose aching heart or burning brow
Thy soothing hand may press.

Thy neighbor? 'Tis the fainting poor
Whose eye with want is dim;
Oh, enter thou his humble door
With aid and peace for him.

Thy neighbor? He who drinks the cup
With sorrow drowns the brim;
With words of high sustaining hope
To thou and comfort him.

Thy neighbor? 'Tis the weary slave,
Fettered in mind and limb;
He hath no hope this side the grave;
Go thou and ransom him.

Thy neighbor? Pass no mourner by;
Perhaps thou canst redeem
A breaking heart from misery;
Go share thy lot with him.

—AUTHOR UNKNOWN. From *Quotable Poems*, Vol. I, Willett, Clark and Co. Used by permission.

OCTOBER SUGGESTIONS FOR THE INTERMEDIATE DEPARTMENT

*By Chester L. Bower**

THEME FOR THE MONTH: *Christianizing the Community*

A Word to the Worship Leader

One purpose of Christian worship is to help people see things through the eyes of Jesus. That is, it should help them think and feel as we believe Jesus would think and feel if he should look upon the things we see every day. If your services are to inspire your group in this manner they must be well planned. Everyone who takes part in the service should understand what ideas you are trying to present and should know what kind of effect you want to produce.

Each service should present one idea so clearly that no one could possibly miss it. All the songs you sing, the poems that are read, or the stories that are told should contribute something to that idea. Each element of the service then will carry people along and help them understand what you are trying to say.

This month's services, therefore, should help your group see your community through the eyes of Jesus. What would he see, what would he do, should he come to your community? With whom would he sympathize? With whom would he live, walk, talk, and work? You may help Christianize your community by inspiring your group to do the things Jesus would do if he lived among you.

While there are five Sundays in October, only one complete worship service is given, that being for the first Sunday. This service should help your group see the kind of community you might have if it were really Christian. The other services of the month should help show the way by which such a community might be built.

The themes are given for the other services; poems, readings, and songs are suggested which will help you build them. You and your committee will have to arrange them into interesting services that will fit your own locality. The entire month's services will make a unit if you keep in mind that the purpose of the first one is to show the kind of community we are trying to build—and that the others should help show how we are going about to build that kind of life.

Use of Responsive Readings

You will find responsive readings and song-reading responses very effective in the services. In these sections the leader, or a reader, reads the part indicated for him and the audience responds with the portion marked "assembly." This means that everyone in the audience must be able to see the words. We suggest two methods for presenting the words to the audience. If you have a mimeograph machine and can have the outline of the entire service mimeographed and a copy given to each person in the audience, you can include the responsive readings, and even the words of hymns, collects, calls to worship, et cetera. No announcements need to be made and everyone can follow the service on his own copy.

If your church has access to a stereopticon, you should by all means make constant use of it in your worship services. It can be one of the best aids to worship that you will find. Word slides of the entire service, hymns, responsive readings, and even announcements can easily be made at very little expense.

To make slides you will need stereopticon "cover glasses." These are simply the glass plates, 3¼ x 4 in., of which the slides are made. They can be purchased at theatrical supply houses, or photographic supply houses, and cost fifteen to twenty-five cents per dozen. Four dozen would be a good beginning—that would make two dozen slides.

Here are three methods of typing the words on material which can be mounted between two of the cover glasses to make a slide. The easiest method is to buy "Radio Mats," which are little squares of cellophane covered by carbon paper and mounted in paper frames. They can be put in a typewriter just as they come and the message typed on them. The cellophane is then removed (which now has the words written on it) and is placed between the cover glasses, taped around the edge, and you have a slide.

A cheaper method of doing the same thing is to buy some sheets of cellophane, place one between two carbon sheets, black sides facing the cellophane, place in the typewriter, and write your message in this manner. Be sure and mark off squares the size of the stereopticon openings so you can tell where to write. Remove the cellophane, cut out the square, and mount them between the cover glasses.

A third material which can be used to mount between glasses is mimeograph stencil paper. This makes a dark background and white letters on the screen.

October 1

THEME: *My Community Becoming the City of God*

PRELUDE: Instrumental Music

CALL TO WORSHIP:

Leader: Our Father, we lift our hearts into thy presence that we may learn of thy will for our lives in this community.

Assembly: We come seeking thee through our fellowship together in song and prayer and thought.

HYMN: "Where Cross the Crowded Ways of Life"

LEADER'S TALK:

When we talk about the City of God we mean a city, or a community, in which people would live as Jesus hoped that some day all men might live. Each of us may have a part in building such a community here if we stop to think what changes would be necessary if our community were ever to become the City of God.

The purpose of this service is to help each of us think of those changes which we may help to bring about. It is not enough that each of us live personally the best kind of life we know, although that is necessary, but it is as if all of us were together building a house. Each has a task that must be done in the best manner possible, but that would not be enough. We must plan the house together and make it so that when completed it will be a whole house, well planned, a beautiful structure. So it is with our building this community into a City of God.

In this service we are to think together about what is needed to make the teachings of Jesus practical and real for us here. It is not a simple task. It is not one that any of us can do alone. Indeed, it is not one that we can all do together for it is greater than all of us combined—it calls for a faith in the possibilities of such a community, a faith that the Kingdom of God can be made real with his help.

PRAYER *(to be read in unison)*:

Our Father, we thank thee for the dream of a City of God in which all men may dwell in the fullness of life. We thank thee for strength, and vigor, and passion to follow where Jesus has pointed the way. Make us humble before injustice. Make us ashamed of privilege. Touch our hearts with compassion that we may look upon suffering with sympathy and understanding. Give us the will to live courageously for thee in our community. Amen.

HYMN: First verse of "When Wilt Thou Save the People?"

POEM: *(Read in response to verse of hymn)*:

"Give us this day, our daily bread—
Give us our right," the hungry said.
Walking along the darkening way,
"Give us our daily bread," we say.

Hark to the tread of sullen feet,
Marching down the sleety street:
Hunger staggers along the way.
"Give us our bread and work—today!"

HYMN: Second verse of "When Wilt Thou Save the People?"

POEM: *(Continued)*:

Swaying banners overhead—
"Give us this day our daily bread."
Masses of men and women throng—
Living witnesses of living wrong.

"Work, not charity!" is the cry.
Is it sincere—I know not, I!
What can I give but some small dole?
But will that satisfy my soul?

HYMN: Third verse of "When Wilt Thou Save the People?"

POEM: *(concluded)*:

Buffeting through the wind and rain
They will pass again and again,
Menacing all who are sleek and fed:
"Give—or we'll take—our daily bread."

Reads like a story of long ago:
"Driven by want, driven by woe,
Peasants arose and began to slay."
But it all happened yesterday.

Reads like a tale from some far-off land,
Countries we do not understand,
(Where there will be sad dues to pay!)
But—it all happened yesterday.

—RITA BENTON, on "The Hunger March of the Unemployed," Chicago, January 17, 1915. From POEMS OF JUSTICE, published by Willett, Clark and Co.

HYMN: "The Voice of God Is Calling" *(first two verses)*

UNISON READING:

Who knows what call the voice of Jesus brings
To youth who look brave-eyed into the heart
Of modern life!

Do modern lepers need release from sin?
Do some bear burdens, poverty and want,
While those who bind them on stand by and say,
"You are unworthy, else you'd not be poor?"
Is there a brother, darker-hued, whose lot
Is overcast with prejudice and fear?
Is there the blare of trumpet, beat of drum,
To inflame to hate and kill?
Is there the easy path of "good enough"
Which keeps one from the best? In all these things
God calls.

He needs young hearts, young minds, young hands,
To fashion out the world that is to be.
Who hears?

—JOHN C. IRWIN.

HYMN: "The Voice of God Is Calling" *(last two verses)*

Other Services for October

The titles of worship services for each of the other Sundays in October and a description of the main idea for the service is given. The worship committee will not find it difficult to add to the suggestions here other poems, songs, prayers, responsive readings, and ideas that you have in order to make for each Sunday a complete worship service.

You will find that appropriate poems add much to any service and may often be used as the point of focus around which the entire service can be built. The following list of collections of poems will help you locate in private or public libraries some very useful material for you to use throughout the year.

Quotable Poems, Vols. I and II, edited by Thomas Curtis Clark (Willett, Clark and Co.)

The New Poetry, edited by Monroe and Henderson (Macmillan)

Modern American and British Poetry, edited by Louis Untermeyer (Harcourt, Brace)

Poems for Youth, edited by William Rose Benet (E. P. Dutton)

Magic Casements, edited by Carhart and McGhee (Macmillan)

British Poets of the Nineteenth Century, edited by Page (Benjamin H. Sanborn)

The World's Great Religious Poetry, edited by Caroline M. Hill (Macmillan)

Christ in the Poetry of Today, edited by Martha Foote Crow (Womans Press)

Book of American Negro Poetry, edited by James Weldon Johnson (Harcourt, Brace)

*Chicago, Illinois.

October 8

THEME: *My Community and Christ's Law of Love*

This service should contrast the disregard of human values in much of our community life with the law of love which Christ proclaimed as the standard of Christian living. Can we replace the law of "eye for eye" in our community, with Christ's law of love?

SCRIPTURE: Matthew 23:34-40

HYMNS: "God the Omnipotent!"
"O Zion, Haste"

READING:

It is right and necessary that all men should have work to do which shall be worth the doing, and be of itself pleasant to do: and which should be done under such conditions as would make it neither over-wearisome nor over-anxious. Turn that claim about as I may, think of it as long as I can, I cannot find that it is an exorbitant claim; yet again I say if society would or could admit it the face of the world would be changed; discontent and strife and dishonesty would be ended. To feel that we were doing work useful to others and pleasant to ourselves, and that such work is its due reward could not fail us! What serious harm could happen to us then?
—WILLIAM MORRIS, from Elbert Hubbard's *Scrap Book*.

October 15

THEME: *My Brother's Keeper*

Each person in modern communities is dependent upon many other people for the things he eats, drinks, and wears. In this sense we are all our brother's keepers to an extent that people of no age or time have been. This service should make the group keenly alive to the fact that none of us live to ourselves alone—we are our brother's keeper and each of us has a task to perform that is vitally necessary if all are to live rich, full lives. Each of us is in part responsible for the well being of all the rest.

HYMNS: "In Christ There Is No East or West"
"The Voice of God Is Calling"
"O Brother Man, Fold to Thy Heart Thy Brother"

POEM: Read the words of the hymn, "O Master, Let Me Walk with Thee."

October 22

THEME: *My Neighbors and My Community*

We in America have prided ourselves upon the fact that we do not have social "castes" as in India, but is this really all the truth about our community life. Do we not have classes of people? Can we inspire people to want to know each other better? These walls which keep us from other people are really un-Christian practices and this service should help make people conscious of other groups in the community and inspire them to know and share life with them.

SCRIPTURE: Mark 3:31-35

HYMNS: "I Bind My Heart This Tide"
"Lord, Speak to Me, That I May Speak"

READING: "The House by the Side of the Road"

October 29

THEME: *They That Are With Me*

Many times young people think that merely being good is all that is necessary to live a Christian life. We have been showing in the services of this month that much more is necessary if we are to truly live out Christ's commandments. There is still one thing that needs to be stressed: that is, none of us can be neutral. Either we are working earnestly for a better kind of world, or we are among those who do not care very much, and consequently make it harder for progress to be made. Jesus said, "He that is not with me is against me." Today's service should inspire people to join definitely with the forces, the ideas, the institutions, the agencies in the community that are trying to make a better world. You might make this service a definite dedication to some task in your own community.

Many agencies throughout the country—outside and inside the church—are working for a better world. Here are only a few, but if you would write them they would be glad to give you information about their organizations which you might be able to use in your worship services.

American Association for Labor Legislation, 131 East 23rd St., New York City

American Child Health Association, 370 Seventh Ave., New York City

American Civil Liberties Union, 100 Fifth Ave., New York City

Federal Council of Churches of Christ in America, 105 E. 22nd St., New York City

Fellowship of Reconcilliation, Bible House, Astor Place, New York City

(They have a circulating library from which you can get books. Write for information.)

League for Industrial Democracy, 70 Fifth Ave., New York City

National Council for Prevention of War, 532 Seventeenth St. N. W., Washington, D. C.

HYMNS: "Lead On, O King Eternal"
"Eternal God, Whose Power Upholds"

SCRIPTURE: Matthew 12:22-30 inclusive

PRAYER:

O, Thou Eternal Father of our spirits, guide us by thy presence into the paths of usefulness. We praise thee for the glory of thy dream. We pray for the courage to stand ever on the side of right and truth regardless of the consequences to ourselves. Lift us out of the folly of small desires and place us in the presence of greater things. Amen.

OCTOBER SUGGESTIONS FOR SENIOR AND YOUNG PEOPLE'S DEPARTMENTS

*By Mrs. E. E. McClintock**

THE MEANING OF WORSHIP:

Corporate worship is the approach of a group to their God, to whom they have the access of a friend and before whom they yet humble themselves in adoration and devotion. Through tested forms or new-made devices, they express:

1. Appreciation. The true worshipper is not cynical or indifferent or merely satisfied, but maintains the attitude of gladsome and thoughtful appreciation.
2. Sense of need. The poetic soul may feel merely the need for self-expression; the contrite heart cries out to be shriven of its sins and purged of its impurities; the baffled intellect seeks light and courage; the humanitarian, seeing himself puny in the face of organized greed and crime begs that assistance which will hasten the day when "justice shall roll down as the waters."
3. Confidence or hope that help is available. Worship is built upon a philosophy or faith, or both.
4. Resolution to do God's will. In company with our fellows we join ourselves in loyalty to him, listening for his word of comfort, commendation, or instruction.

From worship we expect immediate satisfaction; and hope to derive direction, wisdom, or strength, individually and as a social fellowship, for controlled and purposeful living.—From *Training Young People in Worship*, by Shaver and Stock, published by The Pilgrim Press. Used by permission.

THEME FOR THE MONTH: *Living the Spirit of Christ*

INTERPRETATION: Through the worship programs this month we seek to discover anew the spirit of Christ, and to gain purpose and strength to express that spirit in daily living. The areas dealt with are those of immediate experience: home, the crowd, the less fortunate in our immediate environment, our work, our church. Later in the year (December), the Christ spirit will be interpreted in wider areas.

WEEKLY THEMES:

October 1—*Living the Spirit of Christ in Our Homes.*
October 8—*Living the Spirit of Christ with Our Crowd.*
October 15—*Living the Spirit of Christ through Social Service.*
October 22—*Living the Spirit of Christ in Our Work.*
October 29—*Living the Spirit of Christ in Our Churches.*

Materials are suggested for the first four Sundays; and detailed program given for the last Sunday.

October 1

THEME: *Living the Spirit of Christ in Our Homes*

HYMNS:
"O Happy Home, Where Thou Art Loved"
"For the Beauty of the Earth"
"O Father, Thou Who Givest All"
"I Would Be True"

POEM:

How can I turn from any fire,
On any man's hearthstone?
I know the wonder and desire
That went to build my own!

How can I doubt man's joy or woe
Where'er his house-fires shine,
Since all that man must undergo
Will visit me in mine?

—KIPLING.

RESPONSIVE READING:

BEATITUDES FOR THE HOME

Blessed are they who rejoice in their children;
To them is revealed the Fatherhood of God.
Blessed are they who know the power of love;
They dwell in God, for God is love.
Blessed are the songful of soul;
They carry light and joy to shadowed lives.
Blessed are they that see visions;
They shall rejoice in the hidden ways of God.
Blessed are they that have understanding hearts;
To them shall be multiplied kingdoms of delight.
Blessed are the childless, loving children still;
Theirs shall be a mightier family—even as the stars of heaven.
Blessed are they whose memories we cherish;
Our thoughts add jewels to their crowns.

—JOHN OXENHAM.

Earl Marlatt's poem, "There Is Something about a Torch-lit Fire," given in Dr. H. Augustine Smith's "Home Dedication Service," issued by Boston University, School of Religious Education, may also be used.

SCRIPTURE: Deuteronomy 6:4-9; Ephesians 6:1, 2

PICTURE INTERPRETATIONS:

"Christ in the Home of Mary and Martha" —Hofmann

This picture portrays a scene which we have reason to believe was a familiar one in the life of Jesus. Undoubtedly he often withdrew from the turmoil, the confusion, the antagonism he found in Jerusalem to this quiet humble home in Bethany. As we take time to allow the spirit of the picture to sink into our minds, we feel the peace and joy which the coming of Jesus brought to this home. We feel the mental and spiritual kinship between Jesus and Mary; we feel Jesus' sympathy for Martha in her concern about material things—even as he chides her.

"O Thou Whose Gracious Presence Blest," found in *The New Hymnal of American Youth*, might be sung with this picture, and the verse from Luke 10:38-42 be read.

"Among the Lowly"—L'Hermitte

This is a modern picture portraying the joy brought into a simple home by the coming of the spirit of Christ. Note that it is a peasant home; with the spirit of Christ, joy is found in humble surroundings; the light radiating from the figure of Jesus; the manner in which Jesus is made the center of our thought—through the attitude of all persons in the picture, and the curving of lines so that the eyes come to rest on him. Use this picture with the hymn "O Happy Home Where Thou Art Loved."

NOTE: It is difficult to secure copies of "Christ in the Home of Mary and Martha," by Hofmann, in large sizes at reasonable prices. The Perry Pictures Co., Malden, Mass., publishes it 5½x8 for two cents (25 or more) or 3x3½ for one cent (50 or more). In using these it is desirable to provide one for each person. If possible mount them on the page on which a hymn, poem, Bible verse, or the entire

*Director of Religious Education, First Plymouth Congregational Church, Denver, Colorado.

program is mimeographed. "Among the Lowly," by L'Hermitte, may be secured in sepia 8x10 for $1.00 from Brown-Robertson Co., 424 Madison Avenue, New York, or 14x16½ sepia for $1.50, colored for $2.50 from Tabor-Prang Art Co., Springfield, Mass.

October 8

THEME: *Living the Spirit of Christ with Our Crowd*

HYMNS:

"True Hearted, Whole Hearted"
"Just as I Am, Thine Own to Be"
"I Would Be True"
"To the Knights in the Days of Old"

PROSE SELECTIONS:

"Conflicting Standards"

The students in a certain high school wanted to put on a senior play to raise money. The principal suggested that since he was very busy, they choose their own play and get started, promising that he would take time to help them with advice after their plans were more definite.

When the play was finally chosen the principal was out of town and, since there was barely time left for sufficient rehearsals before the date set, they went ahead and learned their parts. By the time he returned it was well under way. After attending one rehearsal he called them together and announced that the play would have a harmful influence upon the younger students besides giving a very bad impression of the school to the rest of the community. He forbade their going on with it and gave them a copy of a play he considered suitable.

The students were furious. They thought the play the principal had selected was hopelessly stupid; they simply couldn't and wouldn't put it on . . . and he hadn't been fair with them at all since he had told them to choose their own play and was now objecting to their choice. Besides there actually wasn't time to work up another play of any sort. He never had liked their class anyway! . . . and so on.

For several days all work on the play stopped. The ill-feeling grew and spread throughout the whole class and lessons suffered accordingly. There was talk of a student strike. The principal announced that unless the school settled down to work again the members of the cast, as ringleaders, would be expelled.

Finally the president of the class, who was also the leading man in the play, went to the professor of biology whom everyone loved, told him the whole tale, and asked for advice.

"Have you tried talking to the principal as you have to me?"

"Certainly not!"

"Then suppose you all come over to my house tomorrow evening and we'll talk it over. Lots of problems solve themselves around a log fire."

The boy was very doubtful whether the cast would talk freely to the principal but promised to try and get them there, and the outcome was that the principal and the cast presented their whole point of view honestly and without personal resentment. Somehow a fellow couldn't stretch out in Professor Summers' living room and stay "sore" about anything. The principal admitted that it wasn't fair to promise them freedom of choice and then not give it. They admitted that the play was a bit sensational and cheap and they were in a sense their brothers' keepers in regard to the younger students. Both agreed that it was too late to get another play ready at the date set. What was to be done?

After much discussion, committees were appointed to look into the matter. The first committee was to consult the basketball team and the Parent-Teachers' Association to see whether either of them could exchange dates on the school calendar with them. Committee Two was to see whether, with the help of the principal and the English professor, the old play could be changed enough to let the characters act in a way that very human and yet more decent fellows and girls really act, and thus do away with the cheapness of the play.

The result was that the cast liked the re-written play much better than the original. Besides they got lots of fun out of rewriting it; they were able to get a date three weeks later, thus allowing ample time for rehearsals.

"Preventive education may save some sore heads—if they'll only take it!" remarked the leading man. —EPWORTH LEAGUE UNIT.

SCRIPTURE AND INTERPRETATION: Phillipians: 4:8, 9.

What a noble company to which our minds may be hosts, the Apostle names: the true, the honest, the just, the pure, the lovely and all those tested things which are well spoken of. Such thoughts as these are always waiting to be entertained; the true in every intellectual inquiry, the just in every social relation, the honest in every exercise of desire and imagination, the lovely as we contemplate the ways of nature and the deeds and characters of men. We may be poor in possession and simple in our ways of life, but we can entertain a company of thoughts which will make our minds like the throne room of a king.—GAIUS GLENN ATKINS in *Fellowship of Prayer*, 1933.

Other stories and incidents may be found in *Cliques and Gangs*, which may be had from Department of Epworth League, 740 Rush Street, Chicago.

PRAYER:

O God, Jesus was known as the "friend of sinners" not to sin with them, but to save them from sin's folly and bring them to the joy of being friends with God. If ever we get a chance, however small, of helping a boy or girl by holding out a friendly hand to him, let us seize that chance and thank thee for it; without fear of what others will think or say.

But, O God, if we are ever to succeed in doing friendly acts like that, we must have thy Spirit of Love in our hearts; dwelling there at home there, as *the best friend we have:* the friend without whose counsel and help we know we can do nothing that is good. Give us this Spirit for our real friend: the Spirit that was in Jesus Christ, our Lord.—Amen. —A. G. GRENFEL.

October 15

THEME: *Living the Spirit of Christ through Social Service*

INTERPRETATION OF THEME: In these days when opportunities for helping and sharing lie all about us, are we finding ways of enriching the spirits of others as we share with them our material possessions? Or are we crushing the souls of our fellowmen even while we strengthen their bodies? Our young people will grow as they find ways of sharing, tactfully, graciously, and with the understanding heart.

HYMNS: "Love Thyself Last"
"The Touch of Human Hands"
"If I Can Stop One Heart from Breaking"
"When Thy Heart with Joy O'erflowing"
"Lord, Speak to Me, That I May Speak"

SELECTIONS:

"God—Let Me Be Aware" by Miriam Teichner, found in *Quotable Poems*, Volume I, published by Willett, Clark and Co.

"A colored laundress moved into a basement room of her employer's home, giving a little service morning and evening to pay the rent, and doing washing for other people during the day. This arrangement was made to save her the expense of rent. But she continued to rent her room where she had been living and spent each week-end there. When her employer asked her why she had kept this room, she replied, 'Well, the woman I rent it from is worse off than I am, so I thought I could help her out by keeping my room.' "

"A poor woman on the East Side was told by her doctor that she needed to undergo an operation. She wished to obtain the best service she could at a price she could afford, which was extremely small, but she did not know any surgeons. A friend employed in a Park Avenue family confided to her that the head of the household had had an operation at the hands of a celebrated surgeon, who had brought him through a critical illness. She decided that this was the surgeon for her. She went to his office, and was admitted. 'Who sent you to me?' he asked. Finding that she had in a way been referred to him through one of his patients, he examined her, found the operation was necessary, and said he would perform it. 'How much will it cost?' the woman asked. The surgeon endeavoring to name a figure within her means replied, 'I'll have to charge you 75.' She opened her purse and handed him a dollar bill. Instantly comprehending both her mistake and her need, he took the bill, put his hand in his pocket and took out a quarter. 'No doctor, keep the change.' 'I can't do it,' he answered, pressing the coin upon her, 'Right is right.' "—From the *New York Evening Post*, October, 1931.

SCRIPTURE: I Corinthians 13; Matthew 9: 36-38; 6:2-3, 7-12

Other suggestions for talks may be found in "Service," a sermon by Dr. Tittle, January 1, 1928, First M. E. Church, Evanston, Illinois.

October 22

THEME: *Living the Spirit of Christ in Our Work*

HYMNS: "Father, Hear the Prayer We Offer"
"Jesus, Thou Divine Companion"
"O God, Who Workest Hitherto"

SELECTIONS:

"Arthur Nash was a man who believed that the Golden Rule which Jesus taught was practical enough to live by. A few years ago he became owner of a small, run-down tailoring business. Trade was so poor and profits so small that it seemed certain the firm must soon become bankrupt. Nash, on getting acquainted with the situation, found that the employees were very poorly paid. He at once raised their wages. Then he called a meeting and explained that from then on the plant was to be run according to the best understanding of what Jesus meant by the Golden Rule. He was not to be their "Boss" but their fellow workman, and problems which arose were to be settled by all of them together, not by him alone.

"The business grew. Employees took new interest in their work. The product became known as a good one, honestly made. Soon the company had to move into larger quarters. After some time it was found that too much profit was being made, so a cut in prices was agreed upon. When other clothing establishments suffered from wage cuts and strikes, Mr. Nash's plant was working to capacity with every worker contented and happy. Shortly before his death, not long ago, Mr. Nash arranged to have actual ownership of the plant transferred to the employees who had so long had a voice in its operation."

"The world commands, the world demands,
When you are twenty-one,
Ideals to right the wrongs of it,
Strong hands to do the work of it,
And love to warm the heart of it,
When you are twenty-one."

LITANY OF LABOR

"We beseech thee, O Lord, mighty and ever wise, that thou wilt guide, protect, and inspire all those who learn and labor truly to get their own living. . . .

For those who till the earth,
For those who tend machinery,
We beseech thee.
For those who strive on the deep waters,
For those who venture in far countries,
We beseech thee.
For those who work in offices and warehouses,
For those who labor at furnaces and in factories,
We beseech thee.
For those who toil in mines,
For those who buy and sell,
We beseech thee.
For those who keep house,
For those who train children,
We beseech thee.
For all who live by strength of arm,
For all who live by cunning of hand,
We beseech thee.
For all who control, direct, or employ,
We beseech thee.
For all who enrich the common life through art, and science, and learning,
We beseech thee.
For all who guide the common thought, as writers or as teachers,
We beseech thee.
For all who may serve the common good as pastors, physicians, lawyers, merchants, and for all social workers, leaders, and statesmen,
We beseech thee.
And for all those who are poor, and broken, and oppressed:
For all whose labor is without hope,
For all whose labor is without honor,
For all whose labor is without interest,
For those who have too little leisure,
For those who are underpaid,
For those who oppress their employees through love of money,
For those who work in dangerous trades,
For those who cannot find work,
For those who have no home,
For prisoners and outcasts,
For the victims of lust,
For all who are sick or hungry,
For all who are intemperate, luxurious, and cruel,
Dear Lord, we pray to thee.

—"The Kingdom, the Power, and the Glory," from *These Things Shall Be.*

SCRIPTURE: II Timothy 2:15; John 5:17

October 29

THEME: *Living the Spirit of Christ in Our Churches*

PRELUDE: "On the Holy Mount," Dvorak

RESPONSIVE CALL TO WORSHIP:

Leader: The Lord is in his holy temple; let all the earth keep silence before him.
Response: Surely, the Lord is in this place. This is none other than the house of God, and this is the gate of heaven.
Leader: Who shall ascend into the hill of the Lord; and who shall stand in his holy place.
Response: He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity nor sworn deceitfully.
All: Let the words of my mouth and the meditations of my heart be acceptable in thy sight. O Lord my strength and my redeemer.

HYMN: "Faith of Our Fathers"

READINGS BY DIFFERENT YOUNG PEOPLE:

"A little church; the settlers come for miles.
Some few, unhearing, sit in selfish dreams;
For life is vilely mingled, sweetly mixed,
Scanty or bounteous in vital force;
But here the most are really worshippers
Seeking in fellowship a sympathy
With God. Their simple faces plainly show
What feelings stir the heart, for bad looks melt
And thin, worn wretchedness in garb grotesque

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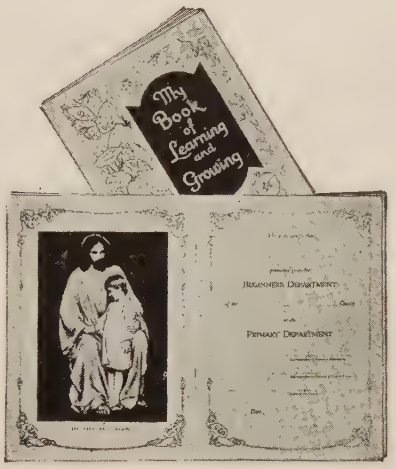

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—Edwin Ford Piper.

"In joining the church you let it be known that you are a follower of Jesus, and you associate yourself with a group of people who are trying to help one another in following him.

"Jesus brought into the world a new faith in God's love, a new appreciation of children, a higher regard for women, and a new consciousness of the brotherhood of all mankind. He did not come to be served but to serve. He went about doing good. He was particularly interested in the ignorant, the suffering, and the poor. He was the friend of sinners. Social distinctions and racial prejudices did not affect him. He found it more blessed to give than to receive, and he was generous even to the ungrateful. He forgave even the soldiers who nailed him to the cross.

"In joining the church you express your desire to become, and help others become, as much as possible like Jesus. You also indicate your readiness to cooperate with the other people who are trying to spread the spirit of Jesus in their own community and throughout the world."—W. G. Ballantine.

(The above selections come from *Prayer Cycle*, printed by The Commission on Missions. Used by permission.)

"There is always help in God's sanctuary. The help of confession is there and the assurance of pardon, worship to lift us above our fretted selves and fretting tasks, prayer to heal and praise to transform, instruction and inspiration and the fellowship of those who seek such things. Help may be sent from the sanctuary; for any good church is a source for flowing streams of blessing but we are most likely to get the help if we go for it. No one can go to church without being helped—or helping. The doors of the sanctuary are the open doors to peace and power."

—From *Fellowship of Prayer*, 1933.

Scripture: Verses from Paul's letters to his Churches—Acts 20:28; I Corinthians 10:32-11:1

I Am Your Church

Lo, for many years I knew that you were coming to my doorway and so I prepared myself for you.

In my service great men turned their minds to building my creeds and working out my doctrines, not that your mind be bound, but that it be guided and freed.

For many centuries choice souls have worked out my ceremonies of worship, written my great hymns, composed my matchless music, and painted my masterpieces of art—for you.

For you my gifted preachers and my devoted leaders in education have worked and dreamed.

From the gifts of many consecrated folk I had a building erected near you, to which you could come as a toddling child and in which today as a youth you can have your heart warmed, your dreams and visions given a Christian purpose and outlook, and the citadel of your soul centered forever in God.

Use me then, O Youth, that your life be richer and through you the kingdom of God may be more surely and quickly established among men.

I am your church. —P. R. Hayward.

Prayer: By leader or one appointed.

Hymn: "Jesus, with Thy Church Abide," or "O Lord, Thy Benediction Give."

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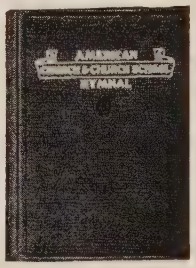

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Current Film Estimates

The National Film Estimate Service

THE film summaries and evaluations appearing on this page are those of the National Film Estimate Service of *The Educational Screen*. They cover all films—good, bad, and indifferent—in as much as it is as valuable to know what not to see as it is to know the good films. The judgments concerning films are not those of an individual but of a committee of qualified men and women, in no way connected with the motion picture industry.

The estimate of each film is given for three groups:

A—Intelligent Adults
Y—Youth (15-20 years)
C—Children (under 15 years)

Bold face italic type indicates the special recommendation of the National Film Estimate Service.

Ann Carver's Profession (Fay Wray, G. Raymond) (Columbia) Financial success of young lawyer-wife creates envy in husband, who seeks revenge by living with another woman. Accidental death of mistress throws suspicion on hero but wife defends him in court and happy ending is achieved. Rather well done film.
For A: Good of kind *For Y:* No *For C:* No

Another Language (Helen Hayes, Robert Montgomery) (MGM) From stage-play of family life in which a new, sensitive bride suffers from relatives, especially a neurotic mother-in-law. Young husband's blindness and stupidity provokes emotional free-for-all and compromising situation for heroine.
For A: Good. *For Y:* Perhaps. *For C:* No.

Baby Face (Barbara Stanwyck, George Brent) (Warner) Slum-born, ignorant heroine acquires more brass than charm in low father's dive. Crashes New York bank, achieves successive liaisons with officials, even love-nest with President. She ruins his career and finally marries him for moral ending.
For A: Absurd *For Y:* Pernicious *For C:* No

Bed of Roses (Constance Bennett, Joel McCrea) (RKO) Hard-boiled, wisecracking heroine, with tough-girl pal, emerges from Reformatory, resumes theft, booze and brazen sex-appeal methods, and finally attains rich love-nest. Then hero, poor cotton barge captain, causes her rapid "regeneration."
For A: Unpleasant *For Y:* Pernicious *For C:* No

Best of Enemies (Buddy Rogers, Marian Nixon) (Fox) Harmless but inane hash about two fathers at odds and their children in love, laid in United States and Germany. Beer flows freely. Feeble roles for the good actors and merely Rogers' feeble acting for the leading role. Dull dialog.
For A: Mediocre *For Y:* Fair *For C:* Perhaps funny

College Humor (Jack Oakie, Bing Crosby) (Paramount) Buoyant college comedy specializing in football and Bing Crosby's intermittent crooning. Meager plot, which drags in spots, revolves around Oakie who becomes football star. Lively mixture of comedy and romance. Misconception of college life but harmless.
For A: Perhaps *For Y:* Perhaps *For C:* Possibly

Constant Woman (Conrad Nagel, Leila Hyams) (Tiffany) Crude wagon-show manager's wife deserts him. He gets heavily drunk, heroine stands by, his little son suspects improper relations between them, all is explained, and so on to happy ending. A super-violent fight in speakeasy is chief feature.
For A: Mediocre *For Y:* Unwholesome *For C:* No

Disgraced (Helen Twelvetrees, Bruce Cabot) (Paramount) Worthy policeman's daughter is clothes-modeling for society adventuress whose fiance, a philandering cad, gets a look at the model. Hence follow false promises, love-nest, discovery—cad is shot by father—hectic trial, happy ending.
For A: Depends on taste *For Y:* By no means *For C:* No

Double Harness (Ann Harding, Wm. Powell) (RKO) Smooth, highly sophisticated story, finely directed and acted with subtlety and charm. Heroine of genuine quality uses dubious means for forcing incorrigible play-boy to marry her. Intelligent, interesting presentation of unconventional love-affair for adults.
For A: **Fine of kind** *For Y:* Very unsuitable *For C:* No

Gold Diggers of 1933 (Ruby Keeler, Joan Blondell) (Warner) Gay, breezy musical comedy glorifying slangy, unprincipled gold-digger. Their life made funny and alluring. Last half becomes incredible hash of kaleidoscopic spectacle, losing all dramatic continuity. Good comedy work by Aline MacMahon.
For A: Depends on taste *For Y:* Better not *For C:* No

Goldie Gets Along (Lily Damita) (RKO) Small town girl, movie struck, starts off with crooked promoter to earn way West. He stages beauty contests, she vamps judges and wins. Cheated of her share, she tramps Hollywood for work—till faithful home-town fiance comes for happy ending.
For A: Feeble *For Y:* Hardly *For C:* No

Hello Sister (James Dunn, Boots Mallory) (Fox) Hackneyed and slow story of the romance between out-of-town girl and boy who meet and love unconventionally in the big city. Misunderstandings occur which are of course smoothed out to provide happy ending. Just another movie.
For A: Dull *For Y:* No *For C:* No

Heroes For Sale (Richard Barthelmess) (First National) Another ex-service hero suffers endlessly. Cured of dope, innocently involved in Red activities, sees wife killed, goes to jail, etc. Hounded by police, becomes tramp, hopelessly seeking work. Thoroughly depressing and unconvincing.
For A: Depressing *For Y:* Not entertaining *For C:* No

Hold Your Man (Jean Harlow, Clark Gable) (MGM) Typical Harlow-Gable stuff in back-alley English and wisecracks. Hero a tough, cheap, petty thief; heroine an illiterate, low-life courtesan; neither with any perceptible moral sense. Crude intrigues, bath tubs, jails, illegitimate child, manslaughter.
For A: Mediocre *For Y:* Unwholesome *For C:* No

I Loved You Wednesday (Elissa Landi, W Baxter) (Fox) Dancer-heroine lives with philandering cad, and finally learns he is married. Disillusioned, she goes to South America, finds true love from fine engineer. Cad reappears, heroine wavers, and is barely saved for marriage with hero.
For A: Depends on taste *For Y:* Unwholesome *For C:* No

I Love That Man (Nancy Carroll, Edmund Lowe) (Paramount) Crook drama with hero a smooth confidence man who doublecrosses everybody but his devoted sweetheart who joins in the swindling but tries to reform him. Much melodramatic action and some comedy. Love affair unconventional but inoffensive.
For A: Mediocre *For Y:* Certainly not *For C:* No

India Speaks (Richard Halliburton) (RKO) Travelogue portraying life, customs, and religious ceremonies of people of India and Tibet. Some unusual and impressive material but too much emphasis on torture, suffering, and the sensational. Improbable drama injected. Fine accompanying talk by Halliburton.
For A: Fair *For Y:* Strong *For C:* Too strong

Mayor of Hell (James Cagney, Madge Evans) (Warner) Cagney's tough-guy speech and brazen insolence here turned to correcting wrongs in boys Reformatory. Inspired by charming nurse, he transforms place, installs self government. Some incredible melodrama, but much human appeal and good juvenile acting.
For A: **Very good** *For Y:* **Interesting** *For C:* good but strong

Midnight Mary (Loretta Young, Franchot Tone) (MGM) Sex melodrama about "good" heroine forced to accept life of luxury as mistress of gangster. Meets fine hero, only wholesome character—leaves gangster—returns to gangster—shoots gangster—hero saves and marries her. Tone's acting only notable thing.
For A: Hardly *For Y:* Pernicious *For C:* No

Narrow Corner (Fairbanks Jr., Patricia Ellis) (Warner) Stormy South Sea thriller with novel characters, bizarre sets and atmosphere, obvious trick photography, hokum, and some clean romance. Young fugitive from Australian justice finds naive white heroine on remote island. Doubtful shot or two.
For A: Hardly *For Y:* Doubtful *For C:* No

The Nude World (Vision Pictures) Simple, informative picture about nudist cult of health as practiced in United States, France and Germany. Only fair technically, but in no way sensational or offensive. Chief reaction, most people look better in clothes. Suggestive publicity used is absurd and disgusting.
For A: Perhaps *For Y:* Probably harmless *For C:* No

Private Detective 62 (William Powell) (Warner) Hero, a partner in unscrupulous private detective agency, falls in love with society girl gambler he is engaged to "frame" by gambling house proprietor. She becomes entangled in murder case but hero saves her. Unconvincing story but well acted.
For A: Fair *For Y:* Undesirable *For C:* No

Professional Sweetheart (Ginger Rogers) (RKO) Rather original plot centered around temperamental radio star who is known to the public as the "purity girl" but has a hard time living up to her reputation. Last half becomes hectic hash of the dramatic and farcical.
For A: Mediocre *For Y:* No *For C:* No

The Rebel (Luis Trenker, Vilma Banky) (Universal) Vivid, convincing film of heroic Tyrolean defense against Napoleon in 1809 by novel methods. Superb Alpine scenery and photography, fine acting and action. Wholesome thriller, refreshingly un-Hollywood, and valuable glimpse of Tyrol and its life. Tragic end.
For A: **Interesting** *For Y:* **Interesting** *For C:* Strong

The Stranger's Return (Lionel Barrymore) (MGM) Vivid, human, wholesome human characters and rural life, dominated by strong, eccentric grandfather, finely played by Barrymore and whole cast. Healthy disregard of happy ending. Convincing dialog and action make thoroughly worthwhile production.
For A: **Excellent** *For Y:* **Excellent** *For C:* **Mature but good**

Sucker Money (Mischa Auer) (Mrs. W. Reid production) Crudely sensational story, meant to be expose of "racket" of fortune-telling. Mrs. Reid's reform intentions good, as always, but elementary action and second-rate acting make it worth very little, to anyone.
For A: Feeble *For Y:* Worthless *For C:* No

Terror Aboard (John Halliday, Charles Ruggles) (Paramount) Maudlin effort to out-thrill preceding murder thrillers. Wealthy yachtsman, cruising South Seas, learns of his indictment at home for embezzlement. Starts systematically to kill off crew and all guests on board to avoid discovery. Gruesome mess.
For A: Trash *For Y:* Certainly not *For C:* No

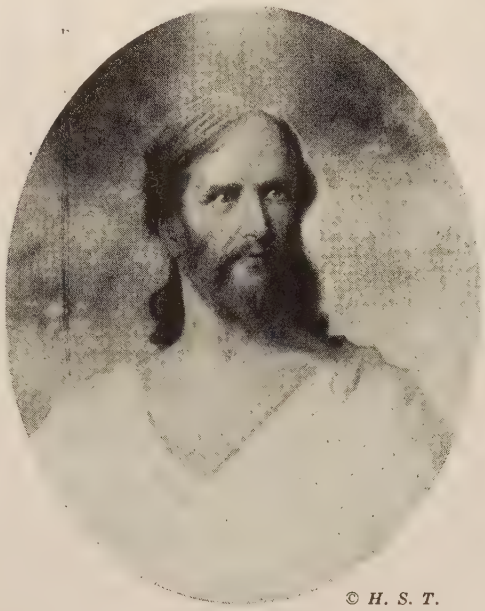
The Song of Songs (Marlene Dietrich, Brian Aherne) (Para) Sudermann's tale of peasant girl who loves a sculptor too well. Deserted, she marries unhappily, falls to status of cabaret wanton, and is finally saved by repentant sculptor-hero. Beautiful settings, but too much uninspired acting, dragging action, and loose ends.
For A: Depends on taste. *For Y:* Impossible. *For C:* No.

Tomorrow At 'Leven (C. Morris, V. Osborne) (Radio) Unreal murder mystery with inaction and boring talk from two "dumb" detectives. Hero, author of detective stories, seeks secret of "Black Ace" who warns his victims with playing cards, and finally stumbles upon guilty man.
For A: Poor *For Y:* Mediocre *For C:* Little interest

Victims of Persecution (Foreign cast) (Specialty) Main object to arouse sympathy for victims of race intolerance and bigotry. A Jewish family is used as example, showing their struggle to be understood by other races. Slow moving drama with mediocre acting.
For A: Fair *For Y:* Little interest *For C:* Beyond them

What Price Innocence (Willard Mack) (Columbia) Discreet expose of essential truths of sex. Prudish mother neglects to instruct her young daughter on facts of physical life, resulting in moral chaos and final suicide of girl. Author-director-actor has done strong, inoffensive film many parents should see.
For A: Good of kind *For Y:* Better not *For C:* No

Warrior's Husband, The (E. Landi, M. Rambeau, Truex) (Fox) Hilarious and novel burlesque version of legend of Hercules, the warring Amazons and their weakling husbands. Respective places of men and women furnish the comedy. Modern slang and some objectionable lines detract somewhat. Good cast and striking ensembles.
For A: Probably amusing *For Y:* Unsuitabl *For C:* No



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Nazarene

By H. Stanley Todd

A New Conception of Christ. The original of this Painting is now on display in the Hall of Religion at the Century of Progress Exposition, Chicago.

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MISSIONARY EDUCATION MOVEMENT
150 FIFTH AVENUE, NEW YORK

Reaching Youth with Christian Symbols

(Continued from page 10)

ingful local groups, but also to wider movements. In addition, if the thread of a common idea runs through their name, their motto, their code, their drama, and so on, the appeal is thereby greatly increased.

4. Symbols of this sort run the danger of being vague and separated from life. Unless wisely used the symbol becomes an object of interest and loyalty in its own right and obscures the meaning of the reality for which it stands. In order to avoid this, the symbol must always be defined in terms of its meaning in daily life. The two thus become linked together and are not so easily separated as is often the case with the symbol and its actual meaning. The most important factor in the use of any symbol lies in *the intensity and reality of the experience by which the symbol and its meaning are fused into one in experience.*

5. The introduction of such symbolic ideas to a group is important. Just for a leader to say, "How would you all like to be Pioneers this year?" does not get very far. A worship program in an attractive setting which gives the group an actual experience of what the ideal underlying the name can mean will be much better.

6. Boys and girls themselves must share in the process by which such symbols are understood, adopted, and used.

7. Christian programs using symbolism, as presented in this article, can be secured from such sources as:

The Pioneer and Tuxis Programs as developed by denominations in the United States: Presbyterian, U. S. A., Witherspoon Building, Philadelphia; Baptist (Northern Convention), 1701 Chestnut Street, Philadelphia; Disciples of Christ, 2712 Pine Street, St. Louis. (The latter two deal thus far with Pioneers only.) Write the director of young people's work in each case.

Y. M. C. A. Programs—Pioneer, Comrades, etc., 347 Madison Ave, New York City.

Y. W. C. A. Girl Reserve Program, 600 Lexington Avenue, New York City.

Trail Rangers and Tuxis Boys, for church boys and Y. M. C. A. of Canada; and Canadian Girls in Training, for church girls and Y. W. C. A. of Canada—the Supply Depot, 1110 Hermant Building, 21 Dundas Square, Toronto 2, Ontario, Canada.

Ask for free descriptive literature in each case.

A number of denominations have special materials along these lines. Write to denominational headquarters and inquire.

A careful study of these programs will abundantly reward any leader who desires to deepen and enrich, by the use of symbols, his appeal to youth.

How a Denomination Is Using the "Increase" Emphasis

(Continued from page 20)

At the end of the first year the school again checks its "Present Rating" and determines its "Goals for the Second Year."

Helps Available for the Campaign

Attention was called to literature prepared by the International Council of Religious Education to aid the schools in promoting the campaign, together with the cost of these leaflets.

Sunday School Increase Goal Chart.

By using this chart, a school can readily get its "Present Rating," and, on the strength of it, determine its increase "Goals for the Year." The low cost of this chart, selling at 15c per dozen copies, makes it possible to put one into the hand of every officer and teacher.

How to Increase Sunday School Attendance.

Here is a rich storehouse of help on how to increase your Sunday school in numbers and in the religious life, without resorting to the usual high-pressure methods so often followed by shrinkage in enrolment and lack of religious improvement. Price 10c per copy, including one copy of *Sunday School Increase Goal Chart.*

Standard B for the Sunday Church School.

This leaflet is needed, since this increase campaign aims at the improvement of the total work of the school. *Standard B* gives the goals our schools should aim to reach. Price 15c per copy.

Religious Education Week.

Price 10c per copy. This leaflet gives helpful suggestions for the fall rally of the school, chief among which should be the launching of the increase campaign.

The Follow Up

Special efforts were made in the field promotion work of the Board of Christian Education to induce schools to unite in this effort. The Secretary of the Department of Home and Church responded to calls for conducting conferences with regional groups called together for the purpose. Field workers made the increase campaign a special feature.

The Results

There is no way of getting detailed results, but reports have come from all over the church expressing the appreciation of the Board of Christian Education for offering this sort of practical help.

What's Happening in Religious Education

THE Pasadena (California) Council of Religious Education recently sponsored a two-day Recreation Institute conducted by Mr. Lynn Rohrbaugh. The institute was attended by pastors, directors of religious education, Y. M. C. A. and Y. W. C. A. secretaries, Boy Scout and Campfire leaders, and members of the Department of Recreation of public schools. These professional adult leaders of youth were captivated by two particular phases of Mr. Rohrbaugh's program—handmade lap and table games, and rhythmic musical games. A hunger for manual skills and for rhythmic expression and exercise was indicated, aside from the intellectual interest in the educational presentation.

In order to conserve the impetus of the Institute, an interchurch play group has since assembled on two occasions to develop leadership, to perfect technique, and to exchange ideas. This group has asked to meet four times a year. Those attending have been asked to bring handmade games similar to those demonstrated in the Recreation Institute. Many of these have been made, and are planned to be made, in vacation church schools and summer camps.

A FREE Standard Leadership Training School which cost no registration fee to the 189 people who attended and in which even the textbooks were supplied without cost! A school which had enough funds to pay honoraria to three instructors, printers' bills, and incidental expenses, and yet closed with a profit of $10.15! "I don't believe it!" you say? But it is true, and here is the story.

In these days when the economic situation is such that many localities face the question of omitting their Training Schools for a time, due to the expense attached, the Scott County (Iowa) Council of Religious Education ventured this bold plan with encouraging success.

First, the courses were determined, dates set, and location secured. Then, the committee worked out a budget which would carry the necessary expense, providing fair honoraria to the three "imported" instructors. The instructors, dean, and registrar, secured locally, gave their time, preparation, and talent as a contribution of service to their community. Next, the committee divided last year's budget in thirds, and asked each church to underwrite the school for one-third of the financial quota accepted in previous years. These amounts varied from one church which gave $1.00 to others which gave $15.00 or $25.00.

Churches obligating themselves to pay the assigned amount were told that they could send *free* as many people from their congregation as would come, regardless of whether there were five or fifty. Churches which did not underwrite their share were allowed to send as many as would come at fifty cents per person.

It was realized that many folk could not afford to buy a textbook this year, so weeks in advance of the school arrangements were made to borrow copies of as many of the necessary books as possible. For the benefit of those who preferred to purchase a book of their own there were on hand a few copies of each text to sell.

The Scott County School met every requirement of the International Council of Religious Education and its associated denominations, as to the number and length of class sessions, accreditation of dean and instructors, number of courses, et cetera. The 10c per capita and $1.00 per course charge of the International Council was met by taking an offering just once, asking the people to put in 10c if possible.

Eighteen churches, representing nine denominations, participated in the school, with an enrolment of 189 people who received 111 credits. This proved to be the second largest of the five annual training schools held in the county, and the credits exceeded by seven the ones issued in the school the first year of its existence when the enrolment was 242. The total amount paid in was $126.00, the expenses were $115.87.

A SIGNIFICANT step in interchurch cooperation has been taken in New York state in the plans that have been made by which the New York State Council of Religious Education and the New York State Council of Churches will hold their first joint convention at Syracuse, November 8-10, 1933. Each of these organizations has carried on significant work in the State, but the need for a closer integration of their programs has been apparent for some time. A noteworthy program with speakers and leaders of wide experience and reputation will feature the joint convention.

THE Asbury Methodist Church of Rochester, New York, recently graduated its first group who have completed the full leadership training course.

The Sunday evening service of that church on June 11 was given to the recognition of the place of leadership training in the work of the church. Special music was given by the Monroe High School chorus and an address on "The Place of Leadership Training in the Church Program" by Rev. Wilbour E. Saunders, Secretary of the Rochester Federation of Churches. The finest part of the service, however, was that in which the leadership training department itself participated. The four graduates were presented to the superintendent of the school by Mrs. W. A. Harris in an effective address in which she made the audience familiar with the purpose of leadership training, the subjects which had been studied, and the usefulness which could now be expected in the work of the church from these specially-trained young people. One of the graduates accepted for the group the responsibility which this training had put upon those who had received it.

Altogether the occasion was one which deepened the consciousness of the whole church in regard to effective religious education and the necessity of training leadership for that field.

THE Singing Globe," an allegorical drama of world brotherhood, written by Marion Craig Wentworth, will be presented in the open-air Floating Theater of A Century of Progress, Chicago, on the evenings of September 12, 13, 14, 15, and 16. The drama is sponsored by the Chicago Church Federation in cooperation with peace societies and interested organizations of the city.

Through the medium of pantomime, a unit of choric speakers, and a cast of interpretive dancers, the allegorical drama "will tell the story of the Builder—a man who strove to unite the nations of the world in constructing a great temple to the Living God. . . ." As the drama unfolds, its lesson of idealism and love among fellowmen is taught by its chanted words, choral works, and pantomime casts.

It is to be directed by Mrs. A. Starr Best, an outstanding figure in Chicago religious drama circles. The choric speech unit will be directed by Miss Cora Mel Patten. Mr. Russell Lewis will direct the interpretive and rhythmic dancing portion of the cast, and will himself fill the major role of the drama. Music is under the supervision of Miss Nancy Longenecker, with Mr. Harry T. Carlson serving in an advisory capacity. Casting is in charge of Mr. Edward J. Crowley.

The opening night of the pageant, Tuesday, September 12, has been designated as "Church Night" and the Protestant churches of the city will all be represented. Thursday, September 14, will be "Little Theater Night" and will honor the many little theater movements of the Protestant churches of Chicago from which much of the talent and arrangement committees of the pageant have been drawn. Friday, September 15, has been designated as "Peace Night," while on the concluding date of the drama, Saturday, September 16, foreign consuls and representatives of the foreign language press in Chicago will be guests of honor as "International Night" is observed.

A GROUP of Tokyo Christian laymen have for some years been back of a movement to provide Christian story tellers for the public primary schools of that city. Arrangements are made with the school authorities to have these speakers visit their school and tell the children Bible stories. The speakers are accompanied by a skilled Christian singer who at the same time teaches the children Christian songs.

During the past twelve months, sixty-nine primary schools were visited and 123 Bible story periods were held. A total of 80,017 school children attended these meetings. Not only are these Bible story addresses given in the school auditorium with the cooperation of the school authorities, but the educational section of the city's Social Welfare Bureau sponsors this movement and cooperates in its work.

These laymen started this work following the great earthquake in 1923, and since that time 463 schools have been visited, allowing for repetitions, and 455,430 children have had an opportunity to listen to Bible stories told by men and women who are experts in this field.

THE Third Annual Men and Missions Sunday will be observed in the churches of North America, November 19, 1933. This Sunday will be preceded by one thousand interdenominational men's missionary suppers from 6:15 to 7:45 p. m. on Wednesday, November 15, in as many communities. The observance is under the auspices of the Laymen's Missionary Movement, 19 S. LaSalle Street, Chicago, from which full information can be secured. Worship programs and other suggestions for men's Bible classes and other groups are available.

IT IS interesting to note that the Y. W. C. A.'s of the United States were able to find jobs for only twenty-eight per cent of the girls who appealed to them in 1932. This amounts to 70,000 positions out of 242,000 who registered their need of employment.

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Headquarters for the International Council of Religious Education

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Alburn M. Gutterson, Manager

The Pastor as a Counselor for the Church School

(Continued from page 9)

—it was an unattractive middle unit of a church building, left incomplete until more funds were available to continue the project. The auditorium was not conducive to worship—a brick fireplace was the focal point for the "worshipping" congregation. No organ lent its soothing strains to soften the harsh outlines of the bare auditorium. A "song book" unsuited for church worship was all the church possessed in way of worship materials. The budget permitted only the barest necessities. No wonder that it was hard to build up an enthusiastic group of young people and adults who worshipped God there! The children witnessed a little handful of people coming to the church service. This left its imprint upon their receptive minds. They naturally thought "church" could not greatly matter.

How would one proceed in such a situation? Appeals could be made yearly in the Sunday school to join the pastor's preparatory class for church membership, but who would want to join the church? It was not for vigorous youth. It was for the aged and dying, those who did not have much else to do but spend an hour in a boresome service. This change in attitude could come only by a gradual transformation. As time went on, we purchased church hymnals and improved the worship service by introducing a touch of beauty and formality to this extremely informal setting. The center pulpit, obstructing the view of only a small portion of the wide brick fireplace, was later transformed into a more beautiful religious setting. Ecclesiastical red drapes covered the bricks at last, and a graceful matching cloth was spread on the altar, above which we hung a golden-colored cross made by one of the young people. The pulpit was moved to one side of the "chapel" and the choir to the other, thus making the cross and altar the focal point. No one entering today would mistake the interior of our church for that of the Cathedral of St. John the Divine, but it at least added a more worshipful touch. Finally, we got rid of the cheap anthem music and purchased or borrowed the simple but great masterpieces of music for the choir.

But there was something more fundamental than this which changed the attitude of the young people toward our church. I can merely touch upon it. We made the services attractive for them, although not yielding one bit in the form and reverence maintained. Young people were given an important part in several of the established services of the church year. For instance, we have had a tradition of five years standing of an early 6:00 o'clock Christmas morning service of worship. This has been led by the young people, with the pastor telling the Christmas story, and cooperating in training the leaders. The early Easter service has been a special youth service, with adults also in attendance. Mother's Day finds our daughters in charge of worship, and on Father's Day the sons are given a prominent part of leadership. These services have made a tremendous appeal to the adults, some of whom were skeptical at first about the young people's leadership of them, but are now thoroughly converted to the idea. More particularly, for our present concern, it has revealed to the youth that church can be interesting and appealing. Furthermore, crowds of people attending church, a number being turned away during Lent and on special Sundays, has had its effect upon the minds of the young. We had a "Symphony Sunday"—"What the Church Believes, Set to Music"—a service of music, vocal and instrumental, that will be long remembered by our congregation. Such special occasions have gradually brought a change in the minds of the young people about church. Our Sunday school class of young people recently voted, on their own initiative, to attend church in a body once a month. Another younger class asked their teacher for the same privilege. This past Lenten season there were twenty young people in the two preparatory classes for church membership. Without any persuasion whatsoever, upon the completion of the work, all decided to unite with the church, having received first the consent of their parents. On Decision Day (Palm Sunday), without any pressure brought to bear from any source, ten other boys and girls decided to join with another preparatory class forming after the Easter season, uniting in full membership on Youth Day in June. These classes are the pastor's best opportunity to personally lead young people of the Sunday school into the fellowship and work of the church.

All this may sound a bit egotistical. If so, let me be sure again to make the point that any worth-while results have not been accomplished by the pastor alone; in fact, they could not have come about without the whole-hearted cooperation of the lay leaders of the church. A united spirit prevailing in the church has been responsible for these changes. We have a great distance yet to go before we have anything about which to boast, but since this is a concrete illustration of working under tremendous handicaps, there may be some value in it.

Christian Education Objectives. Edited by James Asa White. New York, Fleming H. Revell Company, 1932. 142 p. Price $1.25.

Under the auspices of the Northern California Council of Religious Education, seven leading men discussed in as many addresses the seven objectives of Christian education adopted by the International Council of Religious Education. These addresses are included in this book.

The addresses are stimulating, and help to offer light on the implications of the objectives. —F. L. K.

Adventures in the Air. By Archer Wallace. New York, Harper & Brothers, 1932. 110 p. Price $1.00.

Some of us, when we see a new Archer Wallace book, wonder what there will be left for Archer to write about next. But there always seems to be one more field for him to explore as a source of interesting tales for boys and girls. This time he takes to the air.

He begins with early balloons and then comes on to the exploits of modern airmen, including the Wrights, Blériot, Grahame-White, Lindbergh, Byrd, and others. The element of adventure and the character factors are both present and never very far apart.

There are nine other Wallace books, several of which have been translated into Chinese, Japanese, Hindustani, and Portuguese. All have been set in Braille for the blind. They make good presents for boys and girls and are used as supplementary reading in Sunday school classes.

—P. R. H.

Methodism In American History. By William Warren Sweet. New York, Methodist Book Concern, 1933. 434 p. Price $3.00.

This history is not only a reliable text, but also a most readable book. In a very fine way, the author opens the book with an account of religion in mid-eighteenth century America and then proceeds to show the place of America Methodism from the time it is planted in America, in the third quarter of the eighteenth century, to the present date. A very rich bibliography is included in connection with each chapter. —W. D.

Life's Adventure. By Elwood Worcester. New York, Charles Scribner's Sons, 1932. 362 p. Price $3.00.

An autobiography of a minister whose years of service have been varied, rich, and a vital contribution to all who have known him or enjoyed his books. This book portrays the basic philosophies which have guided his interesting and useful life.

Christianity in the Home. By Rocksborough R. Smith. Milwaukee, Morehouse Publishing Co., 1933. 84 p. Price $1.00.

A general treatment, somewhat hortatory in character, emphasizing the importance of the home as a religious institution and teaching agency.

—H. C. M.

Cubby In Wonderland. By Frances Joyce Farnsworth. New York, The Abingdon Press, 1932. 140 p. Price $1.00.

The adventures of Mommy Bear and son, Cubby, in their long journey from their cave under Grand Teton peak to Wonderland—Yellowstone Park—told in a manner that will instruct boys and girls.

The Editors of the JOURNAL *endeavor to review all books received which are definitely in the field of the philosophy or method of Christian education. Other books which are thought to be of outstanding value to church school leaders are also reviewed, as space permits. Because of lack of space it is possible only to list many books, but the fact that a book is listed without review does not necessarily imply lack of value in the field in which it deals.*

A Handbook for Missionary Workers Among the American Indians. By G. E. E. Lindquist. New York, Home Missions Council and Council of Women for Home Missions, 1932. 87 p.

In answer to a desire voiced not only by the church boards and societies carrying on work among American Indians, but by the missionaries themselves, this book was prepared for the use of those engaged in missionary service. There is gathered here the work of many minds and the accumulated experience of many years, for twenty-two missionaries, representing work in widely differing fields and tribes, contributed valuable suggestions and helpful counsel.

Treasure House of the Living Religions. Selections from Their Sacred Scriptures. By Robert Ernest Hume. New York, Charles Scribner's Sons, 1932. 493 p. Price $3.00.

Dr. Hume has chosen the best from the religious literature of the eleven leading faiths of the world, placing side by side their teachings on various phases of life and thought for comparison and contrast. A good book for actual knowledge of the teachings of the religions of the world.

Girlhood In Many Lands. By Mrs. W. S. Abernethy. Kansas City, Missouri, The Judson Press. 20 p.

A pageant consisting of a series of twenty living pictures representing types of girlhood in as many different countries and of a closing tableau including all. The only speaking part is that of the "Speaker" who interprets each picture.

Stewardship. By W. C. Morro. St. Louis, Missouri, The Bethany Press, 1932. 185 p. Price: cloth, $1.00; paper, $.75.

A study of the teachings of the Bible on the subject of a man's obligation to God in financing the work of the Kingdom.

The Living Christ In the World Fellowship of Religious Education. Compiled by William Charles Poole. St. Louis, Bethany Press, 1933. 351 p. Price $1.50.

The official record of the Eleventh World's Sunday School Convention held in Rio de Janeiro.

The Boys and Girls Song Series. (Loose Leaf Plan) Section One: Unusual Songs and Hymns Selected by Boys and Girls. Edited by Stanley Arthur Day. New York, A. S. Barnes and Company, 1932. 26 p.

Story Poems for Children. By Louise M. Oglevee. Cincinnati, The Standard Publishing Company, 1933. 111 p. Price $1.00.

God In the Constitution. By R. Kemp Morton. Nashville, Tenn., Cokesbury Press, 1933. 189 p. Price $1.00.

A study of the interplay of religious and political forces to bring about the equality of all religious sects before the law in the United States.

The God of the Old Testament In Relation to War. By Marion J. Benedict. New York, Bureau of Publications, Teachers College, Columbia University. 185 p. Price $1.50.

In this study, the Old Testament writings are separately examined in chronological order, to answer the following questions: In what sense is the God of the Old Testament a "God of War"? To what degree is he regarded as impartial in his treatment of all nations? What emotions and attitudes toward men are ascribed to him? What methods is he thought to use in coercing or winning men? When peace is contemplated, on what conditions does it rest?

Mission Study Textbooks

These publications of the Friendship Press are some of the mission study textbooks for the ensuing year. They are prepared and published by the various mission boards cooperatively through the Missionary Education Movement.

FOR ADULTS

Home Missions

The Christian Mission in America. By Hugh T. Kerr. 184 p. Price: cloth, $1.00; paper, 60 cents.

Christianity and Industry in America. By Alva W. Taylor. 212 p. Price: cloth, $1.00; paper, 60 cents.

Foreign Missions

The Never Failing Light. By James H. Franklin. 207 p. Price: cloth, $1.00; paper, 60 cents.

Craftsmen All: Fellow Workers in the Younger Churches. By Edward Shillito. 159 p. Price: cloth, $1.00; paper, 60 cents.

FOR YOUNG PEOPLE

For Both Home and Foreign Groups

Builders of a New World. By Robert Merrill Bartlett. 166 p. Price: cloth, $1.00; paper, 60 cents.

FOR SENIORS

For Both Home and Foreign Groups

Today's Youth and Tomorrow's World. By Stanley High. 186 p. Price: cloth, $1.00; paper, 60 cents.

FOR INTERMEDIATES

Foreign Missions

How Far to the Nearest Doctor? Stories of medical missions around the world. By Edward M. Dodd. 163 p. Price: cloth, $1.00; paper, 75 cents.

FOR JUNIORS

Home Missions

Young America Makes Friends. By Mary Alice Jones, with stories by Rebecca Caudill. 122 p. Price: cloth, $1.00; paper, 75 cents.

FOR PRIMARY CHILDREN

Home Missions

Child Neighbors in America. By Elsie G. Rodgers, with stories by Dorothy McConnell. 120 p. Price: cloth, $1.00; paper, 75 cents.

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Observing Rally Day

(Continued from page 26)

as possible. I can see how students from different churches might create a stimulus to good work. You may receive a written invitation before long.

SUPERINTENDENT *(rising)*: That seems to me a wonderful challenge to our school and church, friends *(All on stage nod assent)*, and now I appeal to the audience. Will not some of you, who perhaps never thought of teaching, consider the supreme value of this opportunity and join such a class or find others to do it? Let us give our hearty thanks to Judge Ware for his wisdom in agreeing to this plan, by sending him as large a number of students as he has from his own church. We also cordially invite any of you, young and old, who can come, to join our classes. Let us as a church stress the school this year.

PASTOR: I see a gleam of light ahead for the still further development of our church life. Let us, therefore, *Follow the Gleam.*

(Audience sings "Follow the Gleam.")

BENEDICTION

NOTE: *With so great a variety of churches as we have in village, town, and city, the suggestions made for the school departments cannot fit every case. It is earnestly hoped that every school using the program may plan for some needed advance. If a training class exists, let the* JUDGE *stress some other lack.*

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